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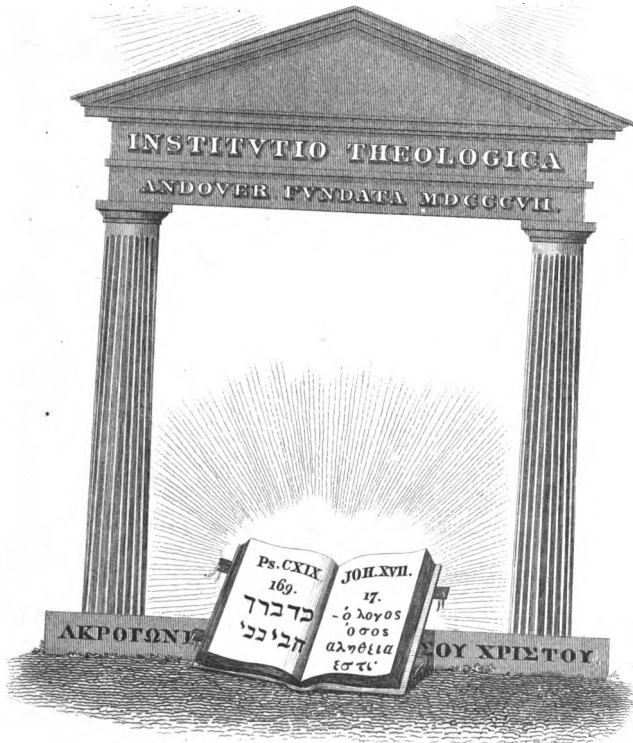
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# **THE PERSONALITY OF JESUS**





# THE PERSONALITY OF JESUS

BY

CHARLES H. BARROWS

*Formerly President of the International Young Men's Christian  
Association Training School*

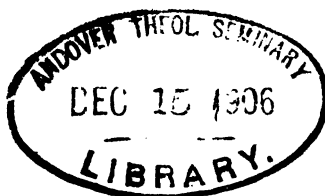


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57,783

TO  
JOHN COTTON BROOKS  
BY WHOM THE ENCOURAGEMENT  
WAS GIVEN TO MAKE THESE  
STUDIES AND  
TO  
WILLIAM C. SIMONS  
WHOSE CONTINUOUS SUPPORT AIDED  
IN THEIR PRESENTATION TO  
OTHERS THIS VOLUME  
IS INSCRIBED



## PREFACE

**BEING** asked by a pastor to take the young men's class in Sunday School, the author received permission to construct his own course and teach it in his own way. Having in former years taught a full course of the International Lessons with much advantage to himself, he found his thoughts tending towards the person of the Master as offering the only subject upon which at this time he wished to bestow his pains ; partly, perhaps, for the reason that, amid current discussion of the less important phases of Christian belief, the character of Jesus and his unique personality seemed, if possible, to have an enhanced interest. It therefore became the motive of the teacher — to quote words subsequently used by Leo XIII in his somewhat remarkable Encyclical welcoming the new century — to engrave, as it were, upon the heart of

the scholar a picture of the Lord Jesus. In the hope that this might be a living and creative image, the lessons were taught inductively with the Testament in each student's hand, and it has been thought that the subject-matter presented in a different form might prove helpful to others.

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# THE PERSONALITY OF JESUS

## I

### THE FOUR GOSPELS

FOR our knowledge of Jesus Christ we do not ordinarily go outside the gospels ; they are comprehensive and minute, and beyond them there is scarcely anything historic. Tacitus, mentioning Pilate, has a passing allusion to the crucifixion, Paul quotes a few words of Jesus not elsewhere recorded, and there are some traditions having their basis doubtless in fact; but it is concerning the narratives of the four Evangelists that we are intensely interested, to know of their character and authority. If their pictures of the wonderful life are untrue, we have no means of correction. Were they careful or credulous? Did they record facts as faithful eye-witnesses, or were they slovenly or imaginative? On such questions depends Christianity, as an historic religion.

If we trust to our own candid judgment, and look at the gospels as we look at any other

historical narrative, as, for example, Cæsar's account of his Gallic wars, — feeling that we are depending on purely human testimony, yet freeing ourselves from all spirit of hypercriticism, — we shall, it is conceived, find them in the last degree satisfying, and appealing to us with such proofs of their essential accuracy that the question of their inspiration loses its importance. We shall no longer believe them to be true because they were inspired, but find them so true that we believe their authors drank deep at the divine fount of truth, and were quickened in recollection and perceptive power as promised by their Master. What are some of the reasons which bring us to this conclusion? We shall find them to be those which are not to be weighed singly, but yield their due force only as regarded together and allowed to reinforce each other. Some belong to what is called the external, others to the internal, evidence for the gospels.

In the first place, the motives of the Evangelists were pure ; they were not professional romancers, but engaged in the very serious and dangerous business of converting men to a belief of the truth as they have recorded it, and the composition of their narratives was

directly concerned with this work. The gospel of Mark, Peter's traveling interpreter, seems to have been taken down from the lips of the apostle in the form in which Peter preached it; Luke claims to have a perfect understanding of the facts which he records, and plainly states why he commits them to writing. His training as a physician is some guaranty of his accuracy. However dependent the several gospels may be upon each other or derived from a common source, the argument holds as to their purity of motive; and yet speculative criticism has accomplished little or nothing in destroying the identity of the Evangelists themselves. The conclusions of one decade are overturned by the next, and the business goes on much to the interest of the participants if not to the edification of mankind. Yet the search for truth always demands respect. Whether Matthew is Matthew or Mark is Mark or John is John, any reader can see for himself that he has the benefit of several independent sources and that they are distinctly pure in motive. Again, it may be said, the external evidence for the gospels, as contemporary and reliable narratives, is of the same kind and authority as for the classical writers.

Like Cicero's orations or the plays of Euripides, they were not cloister pieces, but a part of the life of their time, and are entitled to the benefit of this fact in any discussion of their authority and character. This fact and the fact that they are referred to and quoted by almost contemporary Christian writers, like Justin Martyr, Irenæus, and Polycarp, place them alongside the classics as productions whose essential integrity no student would doubt except for theological discussions which impair historic vision. This is a weakness, however, from which even the heathen Celsus was free; for, writing in the second century, he confined himself to controverting the doctrines of Christianity, thinking it useless to dispute the prevailing authorities on the facts.

In viewing the internal evidence for the gospels we enter ground upon which the learning of the schools gives no particular advantage. The opinion of a person of good common sense, of carefully trained faculties, and accustomed to judge the truth in matters of everyday life, is here quite to the purpose and needs no scholarly aid. To such a person some or all of the following reasons for the truth of the gospels would, upon a careful study of them,

suggest themselves, bringing altogether the force of a profound conviction. The gospel narratives, for example, are natural; they impress the reader as dealing with real people and real actions; they are true to human nature and the manners of the time. As an evidence of naturalness, Paley has chosen the account of the healing of the demoniac child (Mark ix, 14-29), saying that "the struggle in the father's heart between solicitude for the preservation of the child and a kind of involuntary distrust in Christ's power to heal him is here expressed with an air of reality which could hardly be counterfeited." The minute account of the behavior of the rabble before Pilate (Luke xxiii, 13-33) is that of a real rabble, and the exaggerated description of Jesus given by the woman who rushed from the well of Sychar to tell of his presence outside her village is too human and feminine not to be true (John iv, 17-29). In the accounts of the miraculous in the doings of Jesus, these evidences of naturalness in his words and acts and those of the bystanders are so imbedded in the narrative with the miracle itself, as to make it impossible without self-stultification to separate the story into credible and incredible parts.

It has been often said, and truly, that the gospel accounts are candid; that they make note of circumstances which no writer would have chosen to appear in his book who had been careful to present the story in the most unexceptionable form, or who had thought himself at liberty to carve and mould the particulars of that story according to his choice or according to his judgment of its effect. In fact, the body of Christian teaching was so opposed to prevailing opinions and so provocative of intense and bitter feeling that the Evangelists, so far as concerned its favorable reception or their personal interests, might as well have given the whole truth as a part of it, and the presumption is that they did. The omission by the Synoptics of the raising of Lazarus appears from John's own gospel to have been the personal danger to Lazarus himself from the publicity of the affair and the emphasis naturally placed on it. To portray the truth was easy; to distort it would have been a task of vain ingenuity which would have shown itself in essential discrepancies between the several gospels. There seems to have been no reason other than a guileless truthfulness why Matthew should mention the doubts of John

the Baptist, or of the eleven after the crucifixion, or their desertion of Jesus after his arrest. There is no Christian who has not been troubled over the seemingly despairing words from the cross. Mark, too, who is thought to have given us the gospel in the form in which Peter preached it, describes the latter's treachery and profanity with all the bluntness of that apostle himself.

The gospel narratives exhibit that agreement in substance with difference in details that usually marks the accounts of witnesses to the same event, even when given under oath in court. The reason is that, among a multitude of circumstances, some impress themselves as being more important or more interesting, and with different minds it is a different set of circumstances. Even inspiration does not act on all minds alike, whatever theory of it one may adopt. In the three accounts, for example, of the healing of the blind man near Jericho, there are interesting differences which do not amount to discrepancies. Not so much can be said, perhaps, for the accounts of Peter's denial in the small details of the cock-crowing. Two Evangelists say that he crowed twice, but Peter's own inter-



preter says thrice, and Peter realized, as none other could, each painful detail. Sometimes an omission gives a false impression, and it is generally by substance only that the language of the Lord is given. The substance of spoken language, however, is all that is required in court, even to convict of capital crimes. When the coincidence of one gospel with another, as sometimes happens, is so obscure as to make it evident that one gospel, in this respect, was not the derivative of the other, we have an impressive proof that both narratives are true to the original event and that both are original sources of information. Thus John xx, 17 is only intelligible by the aid of Matthew xxviii, 9. While we conclude that to a marked extent the gospels are individual and independent, and therefore mutually supportive and corrective, yet to what extent they have influenced each other will always be an insoluble question, having, however, rather an academic than a practical importance. The various readings of the numerous manuscripts of the New Testament make an interesting study for specialists, but do not affect the essential integrity of the received text.

The correspondence of the life and teaching

of Jesus Christ with the needs of the human heart and their historical effect upon the progress of mankind, are a supplementary but important proof of the truth of the gospels ; but a more transcendent witness to their authority is the character of Jesus himself, as set forth in these narratives, a character profoundly original, great, and divinely beautiful. This character makes a picture painted by delineating in a perfectly simple way his acts and sayings. To suppose that it was drawn without an exact original is to assume four, or at the least, two or three, authors, as great as the character itself ; four men greater than Shakespeare, living at the same time, in the same country, and creating characters greater than Hamlet or Othello. It is a much smaller tax on belief to assume four copies of one wonderful original, made by ordinary men inspired by contact with one great personality, and painting from somewhat different points of view. The character of Jesus having been portrayed, not in general outlines nor in analytical studies, but by simple narrative of his acts and sayings, these in the mass must be true, despite occasional inaccuracies, if such really occur. If there was a Jesus in history, it was a Jesus who did

and said what the Evangelists have recorded. "Who taught," asks Pascal, "the Evangelists the qualities of a perfectly heroic soul that they should paint it so perfectly in Jesus Christ? Why do they make him so weak in his agony? Do they not know how to paint a constant death? Yes, without doubt; for the same St. Luke paints that of Stephen as more resolute than that of Jesus. They make him, then, capable of fear before the necessity of death is come, and then altogether strong. But when they make him so troubled, it is when his affliction proceeds from himself; when men afflict him, he is all strength."

## II

### OUTWARD APPEARANCE OF THE SAVIOUR

How did the Saviour look? This is not merely the question of an idle curiosity ; it is often the effort of a holy imagination to realize to itself that which is of most intense interest to the soul, — the personality of the divine spirit embodied in the garb and lineaments of flesh. The authentic records have only the merest suggestion to aid the answer to this question ; all is left to inference, as an artist might paint a face from some knowledge of the character or clothe his figure from an acquaintance with contemporary dress. The faces pictured in the catacombs, ancient as they are, may be helpful, but they are not historic. This is all doubtless as it should be. If the result of a considered purpose on the part of the Evangelists, it not unlikely was the expressed purpose of Jesus. If the result of a spiritual ideal submerging all other conceptions in the minds of those who knew the Lord, then this is a part of historic Christianity, and to alter the propor-

tions between the spiritual and the less spiritual conceptions which originally prevailed in it is to weaken the power of Christianity itself. The revelation of a divine personality, except indirectly and subtly, is necessarily attended with difficulties and limitations due to the finite nature of the recipient and the existence of a material world. Even to Moses there was allowed but a glimpse of Jehovah ; nor was he less of a prophet for that, more of a prophet was he rather. As for the apostles, they were at a certain disadvantage. Their familiar association with Jesus was such that their conception of his Messiahship and next of his divinity could come but slowly. The divine and the human must have very confusedly affected Peter when one moment he made his great confession and the next "he took and rebuked" the Master. As for the unsympathetic critics and professed enemies, was he not the carpenter's son?

But so far as we can go, we may go, in making out the visible picture. As he looked to Nathaniel when for the first time the future apostle approached the new Teacher, and before his face was yet discerned, we may easily imagine, for we know what garb he wore. Besides his sandals of wood, leather, or felt,

protecting merely the soles of the feet, there were four garments making up his apparel. One was the close-fitting tunic or shirt of wool or, perhaps, of linen, almost reaching to the ankles and woven without seam. Outside of this, giving grace as well as additional warmth, was the square of cloth draped over the shoulders and kept in place by the girdle. Its hem, in its peculiar form and color, probably indicated his claim to be a teacher or rabbi. The nameless woman, who touched it in her modest faith, fittingly touched what represented his authority among men. As for the remaining article of apparel, we have too long allowed the artists to delude us with the idea that Jesus went about bareheaded and with long curling locks streaming from his shoulders, a conception originating with Middle-Age asceticism. There was, on the contrary, a marked contrast between him and the ascetic Baptist, with garments rude and hair, after the manner of the Nazarites, uncut. The Master's hair was close cropped, — at least, it was not long, — and his head protected from the hot sun of the Gennesaret valley and the cold winds from the surrounding heights by a sort of turban, extending down over the neck and

shoulders. Certainly it was a proper garb for a leisurely age, an age out of whose serene and highest thought was to come the shaping of thought for after and more rapid ages. It was not at all a garb of bustle and inordinate activity. Ruskin being the judge, we may say that even in these least accessories, the Advent occurred at the right time and place. "Consider what nobleness of expression there is in any of the portrait figures of the great times; nay, what perfect beauty and more than beauty, there is in the folding of the robe around the form of the imagined saint or angel; and then consider whether the grace of vesture be indeed a thing to be despised. We cannot despise it if we would; and in all our highest poetry and highest thought we cling to the magnificent which in daily life we disregard. That delight in and reverence which we feel in, and by means of, the mere imagination of the accessories, the Middle Ages had in the vision of them; the nobleness of dress, exercising a perpetual influence upon character, tending in a thousand ways to increase dignity and self-respect, and together with grace of gesture to induce serenity of thought.<sup>1</sup>"

<sup>1</sup> *Stones of Venice*, vol. iii, ch. iv, sect. xxxi.

In his physical characteristics we have a right to infer that the Lord was possessed of constitutional vigor and a sound and healthy body. Even disregarding the effect of a mind serene and normal on the daily health and growth, he had in his favor an inheritance of purity, a family environment of industrial activity, and the free and open life of the Nazareth mountain-side. His bread-winning work, the carpentry that handled saw and plane and adze, in the making of ploughs, threshing sledges and the various implements of agriculture and domestic life, was calculated to develop all the muscles of the upper part of the body. As for the development of the lower parts, people who live among the hills have a forced opportunity, and the love which Jesus had for mountain solitudes in connection with his spiritual life must often have taken him over the Galilean hilltops, probably as far as Tabor. Is it remarkable, then, that his strength of voice was such that the Evangelists invite attention to it in more than one instance? Even the exhaustion of Gethsemane, and the labored walk to Calvary had not impaired it, and it rang out from the cross the moment that life left the body.



The face of Jesus, how can we imagine it? How Christendom has longed for it, looking forward and back! Artists, martyrs, dying saints, have had the heavenly vision. Now and again, in the ordinary course of busy life, the thoughts are suddenly arrested by it even as crudely imagined. Beecher, towards the close of his career, was riding across the Western prairies to fulfill a lecture engagement. For an hour or two he had been silent and absorbed when, just as the sun was setting, he turned towards his companion, put his hands on his knees, and said, with tears in his eyes, "Pond, just think of it, in a little while I shall see Jesus." With such visions only the eye of faith is satisfied, and that indeed is all that is necessary. "The figures of the Bible," says George Matheson, "are purely mental pictures. The Bible ignores both the form and its environment. You ask in vain the question what is he like? The personages of the Bible are without dimension, without feature, without physical attribute; they are all spirit. Was Peter tall or short? Was Judas handsome or deformed? Had Martha wrinkles on her brow? Had Elijah a flashing eye? Had Abraham a patriarchal mien? No answer

comes. We hear on the stage a dialogue of voices, but we see not the form of him who speaks. The central figure of all is no exception. The Son of Man is physically unseen."

We may assume that the facial lines of Jesus were Jewish; that his countenance, too, was dark; yet there are divergencies of type, and if any one sees fit to imagine him, like David, of whose lineage he was, as ruddy and light-favored, it is permitted so to do. It is impossible to conceive that his face was not resplendent with the powers and graces that crowned his life; this indeed, from the first, must have been an increasing attraction that partially explained his ascendancy over others. To think otherwise would be to contradict the laws of physiognomy. Hoffman, in his well-known picture of the young Jesus before the doctors, has put into the eyes an intellectual intensity, and into the whole face a refinement and spirituality that is, indeed, precocious, but is justified by the facts. In later life there were critics who wondered at his graciousness of expression, children who came confidently into the stranger's arms, and even enemies bringing the message of death who stepped backward and fell to the ground at the sight

of him. The transfiguration cannot be explained by any known laws governing the physical world ; but since the discovery of radium it is easier to realize the verity of Peter, James, and John standing on the mount, what time the Lord's face shone with a strange splendor and his raiment became white as snow. The breakdown of materialism has opened the way for loftier conceptions of the spiritual expressing itself in the natural or, so-called, material world. We are staggered by the scene only because our plane of being is in every way so far below the summit of Tabor. As to Moses or Elias, some will say : " With what body did they come ? " and if any one knows what matter is, let him tell. He will be the first to cross this *pons asinorum* of philosophy and science. When we thought we had got well over the bridge, even the trusted molecule shows signs of dissolution and we conclude that we have got no further than to invent definitions to conceal our ignorance.

In this connection may be mentioned the appearances of Jesus after the resurrection, the failure of his friends at first to recognize him, and the final convictions of doubting Thomas. Here again we are in the realm of shadows,

so far as concerns our knowledge of causes and effects, and the recorded facts may lead us to believe that what takes place in years by the operation of character on physiognomy was now, in this great crisis of humanity, a matter of days only. The reason halts; but faith is not staggered. Nor need the reason halt when we think how the processes of nature are sometimes hastened. Under great mental strain the hair has been known to turn gray in a night. It is not important to mention here the appearances of Jesus to Paul, but the apostle may have spoken in reminiscence of a glorified countenance when he afterwards described the power of the incarnation as "the light of the knowledge of God in the face of Jesus Christ."

It is not quite true, as said by Matheson, that the Son of Man is physically unseen in the New Testament. In repose he is not described; but such are the minute touches of reality in the gospel that we often behold him in action. He is not, like Buddha, a mere voice, speaking eternal truths. We see him walking by the lake, sitting in Peter's boat or by Jacob's well, reclining at supper with his disciples, bending over their feet with the

towel of humiliation, leaning his head on John's bosom, standing in the synagogues to read, bowing face to the ground in prayer, touching the eyes of the blind, taking by the hand the little maid as she rises from the bed of death. All these incidents and more have yielded richly to art and poetry in the way of pictures helpful and essentially true.

“Then reaching his hands, he said, lowly,  
‘Of such, is my Kingdom,’ and then  
Took the brown little babes in the holy  
White hands of the Saviour of Men;  
Held them close to his heart and caressed them,  
Put his face down to theirs as in prayer,  
Put their hands to his neck, and so bless'd them  
With baby hands hid in his hair.”<sup>1</sup>

<sup>1</sup> Joaquin Miller.

### III

## THE GROWTH AND EDUCATION OF JESUS

WE now approach the more difficult task of trying, in some small degree, to realize to ourselves the soul of Jesus, and of studying it as we study the spirits of other men, the sources of whose power we hope to find. Let us enter upon this duty with simplicity and reverence. Our vision may not be profound or comprehensive, but let it at least be clear and true.

The character and development of every person are the result of three determinants: his original constitution or tendency of his being, properly described as his inherited individuality; the external circumstances that influence his life, commonly called his environment; and his own modification of their possible effect on himself due to his own free will or volition. The Scriptures do not assert that Jesus was an exception in these respects; they speak of his waxing strong in spirit, his increasing in wisdom as in stature, and growing in favor with God as with men. "It

would be easy," says Stalker, "to exaggerate the influence which external conditions may be supposed to have exerted on the development of Jesus. The greater and more original a character, the less dependent is it on the peculiarities of its environment. It is fed from deep wellsprings within itself and in its germ there is a type inclosed which expands in obedience to its own laws and in defiance to circumstances. In any other circumstances Jesus would have grown to be in every important respect the very same person he became at Nazareth." Bearing this in mind, it is not to be forgotten that we are studying the man Jesus, and except so far as he appears otherwise, he is a man born under the laws which control the nature and development of mankind. These laws are divine, and to the extent that the soul allows itself to be brought into harmony with them it is the child of God and divinely begotten. In studying the growth of Jesus there may be noted four influences, of which the first two may be counted as one: the religious home and the Holy Scriptures; contact with nature; and contact with men.

In a country village like Nazareth, particularly one like that, of loose reputation, the

home influence counted for much, and we believe the home of Jesus to have been in every way what it ought to have been. Joseph was a just man ; nay, he was more ; he was generous to his betrothed, at the first so seeming sinful, and when it was necessary to break up his Galilean home and go down into Egypt for the sake of Mary's child, he obeyed the voice of God. The relations between Jesus and Mary, as compared with Joseph, were the more intimate, partly because more prolonged, and partly because, as we may infer from Luke, she was more impressed by the mysterious personality of her son. While not understanding it, any more than Peter and the other intimates of Jesus, she was more sympathetic, even to the extent of errors in judgment. Her ideal was to be "the handmaiden of the Lord," humble but great ; born to serve, but only the Highest. So far as we know from the glimpses we have of her, she fulfilled her ideal. In such a home life as she joined with Joseph to create, religion and morality had the foremost place. The Holy Scriptures, daily read and much studied, were the springs from which flowed the spirit of piety and patriotism that ruled. To a Jew, religion and patriotism



were the same. The difference between Simeon and Ananias was only a difference in point of view ; one's was religious, the other's political. The consequent difference in character was radical, and Ananias's point of view was the popular one. Yet from what we read of Zacharias and Simeon, Anna and Timothy, and even of Nicodemus, we know that the Scriptures were spiritually interpreted in many homes. Of this wellspring of life Jesus drank early and, so far as appears, to the exclusion of every other literary source. Paul quotes from other literature, so does John ; but Jesus, never. It is not so correct to say that the Scriptures were uppermost in his thought as to say that they were an integral part of it, always coming to his lips in argument, in self-encouragement, in hours of temptation, in the agonies of death. He continually sees himself against their background, not as Matthew, detecting obscure parallelisms, but bringing forth their spiritual rather than their literal content. He declared to the Pharisees that even Moses spoke of him, but it is true only in the sense in which he meant it.

What did nature bring to him ? "Travelers tell us that the spot where he grew up is one

of the most beautiful on the face of the earth. Nazareth is situated in a secluded, cup-like valley, amid the mountains of Zebulon, just as they dip down into the plain of Esdraelon, with which it is connected by a steep and rocky path. Behind the village rises a hill five hundred feet in height, from whose summit there is seen one of the most wonderful views in the world. The preaching of Jesus shows how he had drunk into the essence of natural beauty and reveled in the changing aspects of the seasons. It was when wandering as a lad in these fields that he gathered the images of beauty which he poured out in his parables and addresses. It was on that hill that he acquired the habit of his after life of retreating to the mountain tops to spend the night in solitary prayer.”<sup>1</sup> Possibly this is overdrawn. The romantic Wordsworthian view of nature was unknown to classic antiquity. For illustration, take a random extract from a minor but sweet-toned poet of Scotland : —

“ This hour hath sped  
In rapturous thought o’er me  
Feeling myself with nature wed, —  
A holy mystery.

<sup>1</sup> Stalker, *Life of Christ*, sect. 20.

A part of earth, a part of heaven,  
A part, great God, of thee." <sup>1</sup>

There is nothing like this in the recorded sayings of the Lord, and we look in vain for such imagery as we find in Job, or such nature pictures as the one hundred and fourth psalm, which Humboldt declared to comprise the whole cosmos. But we do not know his early life, and may conceive that as he came to the full consciousness of his divinity, there needed no media of communication or inspiration between him and the Father. In this sense they were one, and for him to say to winds and waves, "Peace, be still," was as though the Father said it. Certainly the immanence of God in nature is clearly expressed in the saying that not a sparrow falls without the knowledge of its Creator. That Jesus had been a close and sympathetic observer of natural things and scenes we know. Among his recorded allusions there is mention of foxes, ravens, sparrows, and domestic fowls; the clouds, the sky, the winds, and the lightning; the blossoming and fruiting of trees; the ripening of the harvest. There are five parables which show that he had thoughtfully

<sup>1</sup> Motherwell.

considered the germination and development of plant life. In the comparison between the glory of Solomon and the beauty of the lilies he presents to the mind, not the flowers in the mass, as they may have casually impressed one who has seen them covering the Galilean plains, but he chooses a single lily, with a botanist's eye for petal and corolla and stem, adorned with gorgeous color but in varying shades. He who exalted man as an individual had an appreciative eye for the single wayside flower.

How much did Jesus early learn from contact with men? When the hand of the Evangelist at last lifts the curtain upon the life of Jesus, more than nine tenths of his earthly career is spent; the divine comedy soon passes into terrible tragedy, and then all is over. For a brief period we see him mingling among men, received gladly, inquiringly, critically, then condemned. We find ourselves wondering what had gone before, how much he knew men or had been intimately known by them for all the years preceding. It seems as if he could not have been pent up in Nazareth all that time. There is nothing of the recluse about him. He accepts social invita-

tions from everybody, high and low, moral and immoral, and seems to be at home everywhere; always says the tactful thing and does the wise one, cultivating expediency, and yet holding the truth supreme. We see, as one of the Evangelists has expressed it, that "he knew what was in man," and constrained, as we are, to recognize the laws of human development as applying to him, we conclude that all his life long he must have been much among men. Indeed, the only view we get of his adolescence is the picture of a youth who is not satisfied with books and is eager to make men his teachers. Thus he himself became not only a preacher of abstract truths, but a teacher interpreting truth in terms of practice. He had the dialectic of Socrates, and Socrates, we know, was a man of the marketplace.

#### IV

### THE INTELLECTUAL POWER OF JESUS

JESUS knew that his personality was phenomenal, and not only did not forbid, but encouraged the most critical investigation of it. "Search the Scriptures, for they are they which testify of me." "Who do men say that I am?" "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing;" meaning by the last, "let your belief rest in part, at least, on the solid foundation of observed facts." What is personality? "It is," says James Freeman Clarke, "the highest spiritual fact of which we have knowledge. We mean by it that wonderful unity of thought, love, and will, out of which centre, influence radiates in all directions."<sup>1</sup> The relations of the intellect, emotions, and will have been variously considered. It was supposed among the ancients that they were, so

<sup>1</sup> *Ten Great Religions.*

to speak, separate compartments of the human mind, and philosophy amused itself by imagining what a man would be if either were left out of his composition. The modern view is to exalt the indefinable ego and say that intellect, which in terms of action is thinking, emotion, which is feeling, and will, which is doing, are but manifestations or different phases of the ego. In expressing their relations to each other we may say that to the will, the sphere in which man directly manifests himself as a moral being, intellect is light, a guide in action, and the emotions heat, or a spur to action.

The teaching of Jesus concerning the interaction of will, intellect, and emotion is interesting and will appear later. He does not use philosophical terms, but is none the less philosophical. It may be remarked here that to denote the incorporeal man, or ego, he uses indifferently the words "soul" and "heart." It is in this threefold manifestation of himself that Jesus challenges the attention and awakens the reverence of the world. These manifestations will here be studied under particular heads; intellect, emotions, will. These divisions will not be studied comprehensively. No

attempt will be made to compass the great and wonderful personality of Jesus in its threefold expression, but the subject will be illustrated by examples under each head.

The capacity for generalization is the greatest of the intellectual faculties. By selecting the important principles or facts and discarding the indifferent, it ascends to higher principles or forms a new combination. The facts and principles may be those of warfare, and the combining genius is a Napoleon; they may concern the religious and moral nature of man, and the genius is a Gautama or a Confucius. Every man of genius recognizes his fellows. Napoleon, on his own mount of elevation, saw Jesus, in his marshaling and mastery of men in the moral order, so much above himself, that he declared that he must be a God. Certainly the religion founded by Jesus exhibits a vaster and more natural generalization than any that has yet appeared. The religions of the world are ethnic, peculiarly adapted to the race in which they arose. With the exception of Mohammedanism, they have shown no ability to pass beyond their own racial lines. The religion which Jesus designed to found was distinctly intended to be universal (John



x, 16; xi, 52; xii, 32), and it has in fact shown itself adapted to all races. The reason for its universality lies in the fact that it recognizes those religious ideas which are true and capable of being universally received, and its system of morals, intimately connected with these fundamental religious ideas, recognizes those qualities in man and those ideal relations of man to his fellows, that, being emphasized and realized, really promote morality and happiness. Christianity contains the truth and omits the error of the ethnic religions. If Gautama, Zoroaster, Confucius, and Mohammed were great, then was Jesus greater. Christianity, as compared with Brahmanism, rejects the view that soul and body in their nature are not real but only appearances of God, thus eliminating worship and personal immortality; yet, with Brahmanism, it admits the reality of spirit, human and divine, as opposed to a gross materialism: as compared with Buddhism, it rejects the final disappearance of the soul, annihilation as the chief end of life and the only salvation an escape from misery into nothingness; yet, with Buddhism, it admits the reality of the soul and its responsibility for its own salvation: as compared with Confucianism, it

rejects the latter's professed ignorance of the supernatural, of God and of immortality; yet with Confucianism chooses an admirable system of morals as the basis of the family and the state: as compared with Greek theology, it rejects the view that God is many, that the Godhead is only an exaggerated manhood with man's virtues and faults on a larger scale; but with Greek thought, accepts the intense personality of the Godhead in response to the human need of sympathy and communion with the Divine: as compared with Mohammedanism, it rejects the doctrine that the will of God is arbitrary and uncontrolled by love; but accepts the view that God is one and his will the supreme law of the Universe.<sup>1</sup> "Christianity differs from all other religions (on the side of truth) in this, that it is a *pleroma*, or fullness of knowledge. It does not differ from what has been said or thought before. Perhaps the substance of most of the statements of Jesus may be found scattered through the ten religions of the world, some here, some there. Jesus claims no monopoly of the truth. He says, 'My doctrine is not mine, but his who

<sup>1</sup> The above propositions are condensed from *Ten Great Religions* by James Freeman Clarke.

sent me.' But he does call himself the light of the world, and says that though he does not come to destroy either the laws or the prophets, he comes to fulfill in them something higher, broader, and deeper than what they have; thus accepting their truths, supplying their deficiencies.<sup>1</sup>" Humanly speaking, this comprehensiveness of Christianity is due to the power of Jesus for vast and accurate generalization. It would have made him surpassingly great in any sphere which he had been moved to fill.

In this connection we may inquire whether Jesus was original. If he was, it must appear in his character and life, or in his teachings, or both. It is to be noted that originality is not priority. The question is, whether he was a copy of some one known to himself or of several so known. Probably the general answer would be that he was not. One who should discover the origin of all his teachings in what had been taught before, and prove that he was aware of the fact, would still have to deal with his character and life. He would find that the miracles he did were nothing to the miracle he was. His great predecessors

<sup>1</sup> *Ten Great Religions*, vol. i, p. 492.

were Abraham and Moses. The first blazed the way for a sublime faith in a single spiritual being; the other forever impressed upon his people the law of righteousness. Jesus recognized the fact that both these could be resolved into love as a Divine Presence moulding the life, and set forth the fact as no other has done. Why the agony of Gethsemane, the like of which is not recorded on Mount Moriah? Because love is greater than faith and its wounds deeper. It is more comprehensive. There is no room for Hagar within the tribal clan, but for the Syrophœnician woman there is the blessing that she craved. If we pass to Moses, it is indeed true that the law of righteousness is perfect, converting the soul; but then, man is imperfect, and in Jesus' teaching, love, which never quite fails, is counted for righteousness, which never quite succeeds. For him the doctrines of sovereignty, and all the other divine attributes, are in comparison lost in the one word "Father." The others are true, but this embraces all. Of this divine love Jesus declares himself to be an embodiment, saying, "He that hath seen me hath seen the Father," and "He that loveth me shall be loved of my Father." Certainly such a claim is strikingly

original. Still more so is the fact, if, as claimed by historic Christianity, it has for some two thousand years been working on man as a power for righteousness. As to Jesus' teaching, we have already seen that it is perhaps original only in its eclecticism ; as to his personality, it is powerfully original, as contrasted with his predecessors.

He must also have appeared unique when seen in contrast with his contemporaries, and by them. He was not a mere embodiment of the *Zeitgeist*, the age-spirit. What must he have appeared to the doctors in the temple ? To the audience in the synagogue of Nazareth ? To the Pharisees, whom he scandalized by eating with questionable people ? To all the severe of conscience by his healings on the Sabbath ? To friends and enemies alike for his insistence on the spirituality of the New Kingdom ? They had Abraham to their father and by rights an inheritance of faith ; but faith had become submerged. He raised it, spiritualized it, filled it with love and gave to it the Lord's prayer, the most wonderful orison of the ages.

Prominent among the marks that show the intellectual greatness of Jesus is his concep-

tion of the nature of man. It was his teaching that man, soul and body, is one organic being ; that soul and body react on each other as parts of a whole. He glorified both as entitled to perfection, each in its own way, and as capable of eternal life. Himself neither an ascetic nor an Epicurean, he left his followers with the conviction that both soul and body, taken together and as one, are by divine intention the dwelling-place of the Holy Spirit. His views were illustrated by his own habits. His immediate forerunner was John the Baptist, but no locusts and wild honey entered into the diet of Jesus ; and as for raiment, he apparently dressed as well as any other rabbi. He dined out, and with everybody, at the tables of the rich and in the homes of the poor, so that his enemies said, " Behold a gluttonous man and a wine-bibber." This was a caricature ; but it goes with the fact that he ignored the Essenes, the religious purists of the day, who declared the body impure and not entitled to resurrection, while Jesus exalted the body, and in some form affirmed its resurrection. His first miracle was to reinforce the viands of a feast. Those who expressed their affection for others by giving them bodily

ease he commended, while at the same time he recognized the transcendence of the soul.<sup>1</sup> We do not read that he declared in so many words, unless to the paralytic at the pool of Bethesda, the reaction of the mind on the body and vice versa, but in his multitudinous acts of charity he recognized the fact. Although his mission was to set up a spiritual kingdom, his miracles were indifferently for the relief of both body and mind. He healed a leper and sent him to the priest with as much alacrity as he cast out an evil spirit and received the once possessed into his personal service. In both cases he rebuilt the temple of the Holy Ghost. Beyond this point he would not go. Into an alleged injustice in the matter of property rights he on one occasion refused to enter, but confined his charities to men's souls and bodies, to the individual man. More than to any other, the world owes to him the emphasis on the individual, which lies at the foundation of democracy. All his so-called "works" were for the exaltation of the individual. Impressed by his power, we call them miracles; but it was not from that point of view that he looked at them, nor will we

<sup>1</sup> Luke vii, 44-46; Matt. vi, 25; Luke x, 40-42.

when we come to recognize that the difference between the natural and supernatural is merely subjective. He scouted the production of mere signs,—wonders with no moral content,—to prove his claims. That temptation came and went in the wilderness. The only sign he would vouchsafe was one which Jonah gave to Nineveh, an awakening of the moral sense; but for a man's body and soul, he was willing to spend and be spent. "My Father worketh hitherto and I work."

This treatment of body and soul as a unit is illustrated in his attitude towards fasting. Fasting had been considered as a useful but somewhat arbitrary subjection of the body for the sake of the soul. Such an arbitrary subjection never received his approval. So far as he practiced fasting himself, it was the natural result of his state of mind at the time, a temporary rising out of his bodily self, accompanying a quickened spiritual activity, and passing with the occasion. We must come through the dreary waste of Middle-Age asceticism to reach the modern apprehension of Jesus' thought concerning the unity of the individual, soul and body. Its recognition is now apparent everywhere: in hospitals, in medical



missions, in spiritual healing, in the later developments of the Young Men's Christian Association, particularly in the United States.

Connected with the foregoing is the psychology of Jesus. He never formulated any system or principles of psychology, but that such principles existed in his own mind, derived from a clear insight into human nature, is certain. They appear in his application of religion to life; and it is interesting to note that so far as they do appear, they show the thought of Jesus in line with the modern psychology; or, we might better say that modern psychology is finding its way to the thought of Jesus. The ancients differ from the moderns in the tendency to divide up the mental or spiritual being of man into separate essences, beings, or, at least, compartments, or distinct divisions. Plato makes three souls or phases of the soul: (a) the appetitive soul, seeking happiness or sensual pleasure, the gratification of desire; (b) the irascible or courageous soul, manifesting itself in combative activity; (c) the rational soul, which alone is immortal. Aristotle is nearest to the moderns in enumerating the faculties, or powers of the mind, as memory, thought, imagination.

“Current psychology,” in distinction from the ancient view, “is functional, holding to mental functions rather than to mental faculties, and finds this function to be genetic rather than intuitive; the functions grow instead of being ready-made. The new functional conception asks how the mind, as a whole, acts, and how this one form of activity adapts itself to the different elements of material which it finds available. The old terms ‘memory,’ ‘thought,’ are retained, but with the distinct understanding that they do not stand for divisions of the mind, or different processes, one of which may be held in reserve while the other is acting. On the contrary, the process in consciousness is one, and it is a psychophysical (soul and body) process as well.”<sup>1</sup>

This is the view of Jesus. While for practical convenience he seizes upon the three-fold division into intellect, emotions, and will, yet, throughout his teaching, the soul appears as a unit, and these three as parts of one whole and phases of one consciousness, expressing themselves, in their relation to God, as Faith, Love, and Obedience, each in constant reaction, one upon the other. Illustrations of

<sup>1</sup> Johnson's *Encyclopædia*.

these soul-reactions, as appearing in his teaching, are given in the table below.<sup>1</sup> Such a correct psychology was of the highest importance in founding a religion expected to be universal. As compared with ancient teachers, it was simple and practical, and brought by Jesus into a consistent relation with his religious system. In his recognition of the unity of the soul he holds the intellect, will, and emotions to a moral accountability, and shows that each, when brought into harmony with the divine purpose, is accompanied by God's blessing, not as upon a separate faculty of the soul, but as upon a different aspect of the same thing. The existence of the one in such a harmony implies that the other is so, but not necessarily in the same degree. The narrative of Luke (vii, 36-50) is a remarkable example of the recognition by Jesus of the

<sup>1</sup> Influence of Intellect on Will	John vi, 44, 45; viii, 32, 39; Matt. xvii, 20.
Will on Intellect	John vii, 17; viii, 28, 47; xiii, 7.
Intellect on Emotions	John xii, 32; xiv, 21.
Will on Emotions	John xiv, 21; xv, 17.
Emotions on Intellect	John viii, 47; x, 26; xiv, 22, 23.
Emotions on Will	John xii, 32; xiv, 15; Matt. xvii, 21.

immediate reactions of the will, intellect, and emotional nature on each other, and the practical identity of faith, love, and the obedient spirit. Remembering that forgiveness is the name given to the result of the submission of the human will to the will of God, it will be seen that Jesus illustrates the case of the woman who was forgiven because she loved much by the parable of the debtor who loved much because he was forgiven, and then, having declared the woman forgiven because she loved much, tells her that she is saved by her faith. This incident, together with the abstract ways of putting the same psychological truths in John's gospel, makes a mutual confirmation, in the nature of a most obscure and undesigned coincidence between the fourth gospel and the Synoptics.<sup>1</sup>

We have thus considered a few of the respects in which Jesus challenges the attention of the world by his philosophic insight and power as a thinker; but he is no less remarkable in his display of practical wisdom, his choice of means by which to impress his

<sup>1</sup> For modern discussions of these questions see Pascal's *Thoughts*, ch. iv, sect. vii, and Professor James's *The Will to Believe*.

thought upon the world. He was, indeed, a great teacher. It is not well to draw the line too closely between the mastery of principles and the capacity to put them into action ; but if it be allowable in the case of the Lord, it must be said that one of the most remarkable examples of his practical wisdom was his choice of means for propagating his gospel distinctly as a religion of love, as contrasted with a gospel of knowledge or power. Jesus, in founding his religion on love, selected as credentials in its proof not those which appealed to the intellect (except incidentally), but those which appealed to the conscience, or moral and spiritual sense. These credentials were the perfection of his own life and the correspondence of his teaching with the needs and aspirations of the soul. Therefore he rejected miracles or signs, considered merely as displays of power, and chose good works for the bodies and souls of men, in which abundance of power was viewed as incident to abundance of love. In this way he drew to his following only those who were capable of receiving a religion of love. He intended to found a church, or selected company of his disciples, and it seemed to him better that

though many be called, few be chosen, and only as they had this primal root in themselves. The rest would in time of temptation fall away or, having started in the new life, become choked with the world's pleasures and bring no fruit to perfection.

The decision of Jesus to confine himself to this sole principle of selection was involved in the wilderness temptations. Without an understanding of these it is impossible to understand the miracles, and the miracles are too important a factor in Jesus' life to be ignored. Without them, there is no Jesus in any historic sense. It would almost seem as if up to the baptism the perfection of his individual self had been almost the sole thought of Jesus; that thereafter he allowed himself for the first time to be brought face to face with the scope and methods of his mission. At the close of his life he declared that he had come to bear witness to the truth; but he was now to decide where and how and when. It was not a man perplexed about himself who fled to the desert and fasted forty days; he was already "full of the Holy Ghost," and his relation to the Father had but lately been attested in a peculiar manner. But he was

troubled about ways and means. The demands of nature first gave opportunity for the tempter. Was there not power within himself, at least, if he invoked heavenly aid, to relieve hunger? And who needed it more than the Son working out in solitude the details of his great mission? The suggestion is rejected, for the life is more than meat, and life is not self-love, but love; to this only the power is given. Again the tempter comes. How better and quicker prove the mission than by some startling sign? Why not go to the temple and in sight of the people cast one's self down from a pinnacle, expecting the heavenly Father to save the Son in whom he is well pleased. But no; it is not to the head but the heart that the appeal is to be made, and hearts are not won by wonders.

These decisions settled once and for all the character and limits of the miracles; they were to be, not signs, but works; works of love wrought on the bodies and souls of men and in power superabundant only because the divine love behind them was such. They were not, so far as he could help it, to be trumpeted about outside the sphere of the influence of his own personality. Beyond this range they

would arouse, not love but only wonder or criticism, as being the work of a devil, or of a person in league with one. This principle Jesus carried out even in minute details. When he entered the death chamber of the little maid, all were put forth but the loving parents. On the large scale the presence of much unbelief in any place made doing of mighty works a moral impossibility. He did, indeed, curse the barren fig-tree, but it was to impress a lesson of faith, not to show his power to those who, being his intimates, knew it already. It was because he did only works that Jesus himself never speaks of miracles except when, for the moment, assuming the point of view of the bystander or critic. Works he magnifies, as in the message to John; signs he refuses to give, notwithstanding the persistence of the Pharisees.<sup>1</sup> The distinction is one which the disciples themselves, perhaps, scarcely comprehended, for the Evangelists, even the spiritual John, speak of miracles, except when they quote the Master directly, and then they use his own word "works." In fact, it is here that one sees the difference between the bad reporting of the pseudo-Mark,<sup>2</sup> and the accu-

<sup>1</sup> Luke vii, 22; Matt. xvi, 4.

<sup>2</sup> Mark xvi, 14-20.



rate reporting of John. The former quotes Jesus as referring to the "signs" which shall follow those that believe, as though they were mere wonder-workers, and in Mark xvi, 18 makes a bad muddle of the Lord's beautiful metaphor in Luke x, 19. John, on the other hand, fully and accurately gives the conversation of Jesus in which so much is said about works. John uses the word thrice as much as the other Evangelists, and yet it is sometimes thought that we do not find the real Jesus in this gospel. Because Matthew did not, on this point, take the thought of Jesus, he missed the point of Christ's allusion to the sign of the prophet Jonah, which, according to Luke, was an arousing of the moral sense by Jonah's preaching.<sup>1</sup> Indeed, as Jesus himself remarked, this was no sign at all in the Pharisees' sense. It was Paul who took in all that Jesus meant by his religion of love, — a larger and broader man than any of the twelve, — intellectual, a thinker and doer, but a world lover as well. Because he was all these, he almost alone understood the greatness of Jesus in his choice of means for the propagation of the gospel.<sup>2</sup> Miracles he recognizes, gifts of healing, and

<sup>1</sup> Luke xi, 29-32.

<sup>2</sup> 1 Cor. i, 22-24.

diversities of tongues ; but all these are as sounding brass unless they edify and are part of the ministry of love.

The style of Jesus is an illustration of his great wisdom in the adaptation of means to ends. He wrote nothing for his contemporaries or for posterity. It was therefore of the highest importance that his mode of oral expression should be clear, vivid, and concise, so that his ideas might be easily stamped on the minds of his hearers for subsequent reflection and repetition. His method of expression is, in fact, that of a master who chooses the tool perfectly adapted to the work in hand. His discourses and conversations present illustrious examples of most of the means known to rhetoric by which speech is made effective. It may seem remarkable that he wrote nothing. No explanation of the fact is satisfactory. He may have thought that truth remained more vital if it was so expressed as to be capable of passing from mind to mind without the aid of script. In the only allusion he is recorded to have made as to the manner in which the gospel was to be extended, he contemplated propagation by oral testimony. He may have anticipated the reduction of his

words to writing, and, like Johnson, approving his own Boswell, have selected some of his companions, partly with reference to their capacity for doing it. However this may be, when we consider how Jesus and Socrates have impressed their thought upon the world, we are forced to consider that in their case, at least, their method of putting it out is proof of superior wisdom.

The Lord's style deserves all the eulogy that has ever been given to it. "Jesus Christ," says Pascal, "has said great things so simply that it might seem he had not thought of them; and so precisely, nevertheless, that we see clearly what he thought of them. This clearness, joined to this simplicity, is admirable." Masterly, indeed, are the Similitudes, the Beatitudes, and the Parables. Some of the thoughts contained in them had been uttered before, and have repeatedly been uttered since, in language sententious or discursive; but to imagine these bits of the world's literature in the literary form in which we have them to go out of existence, is to imagine an insuperable loss to both natural and revealed religion, as well as to literature itself. Perhaps they were all thought carefully out and with query-

ing as to method. "What is the kingdom of God like, and with what comparison shall I compare it?" It has been said that "the verisimilitude, simplicity, and vividness of the parables arise from the natural and specific details introduced into them." As to the parable of the prodigal son, considering the subject-matter and the mode of its presentment, is it too much to say that it is the most precious and beautiful piece of literature in the world? How has the search for peace been better revealed than in the Beatitudes? A minute study of Jesus' style and the effectiveness with which he uses the various figures of rhetoric would prove interesting, but a few illustrations are all that can here be given. Matt. vi, 30 has a fine synecdoche; John viii, 51 has a paradox that achieved its purpose; in Luke ix, 24 paradox and antithesis are in combination. The power of Luke xi, 28 is in the retort, which among the seven degrees enumerated by Shakespeare might be reckoned as either the retort courteous or the quip modest. The peculiar force of Luke xiii, 33 is derived from its sarcasm. Jesus generally called a spade a spade, but Matt. xxvi, 24 is something of a euphemism. The saying of Jesus

that if the temple were destroyed he would build it up in three days was designed to work in the mind as an enigma to be fully explained after the resurrection. Of dilemma Jesus was a master. It is extremely interesting to see scribes and Pharisees impaled on one or the other of the horns of the dilemmas of the astute and innovating rabbi, whom they thought to pick to pieces with their insidious questions. Finding that they could not take hold of the ingeniously elusive words in which he paid them in their own coin, they generally relapsed into a puzzled silence, while, possibly, the Master inwardly, if not outwardly, smiled. A little pleasantry on one of these occasions may have served him a useful turn in drawing their venom. The epigram in Matt. vii, 6 is interesting, being a quaternion in which there is an intended transposition of terms, for it is dogs that rend and swine that trample the mire, the transposition being a rhetorical device for arresting the attention and provoking thought, or perhaps for easy memorizing :—

“ Give not that which is holy unto the dogs,  
Neither cast ye your pearls before swine ;  
Lest they trample them under their feet,  
And turn again and rend you.”

The message to Herod,<sup>1</sup> "Go ye and tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected," contains three distinct figures of rhetoric. Thus surcharged it was a shot which must have reached the king.

The hyperboles of Jesus are a study in themselves. There will be differences of opinion as to whether some of his sayings are or are not hyperbolical; but undoubtedly some were, and to what extent hyperbole is woven into continuous passages, like the prophecy of the destruction of Jerusalem, and of the end of the world, only the last day itself will reveal. The epigrammatic assertion, that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God, was meant to be hyperbolical, according to the Lord's own account upon it; and his ruling on divorce was designed to express an ideal, not, in his expectation, attainable by all, for he mercifully adds, "He that is able to receive it, let him receive it." We know what beneficent results have flowed from the principle of non-resistance enunciated in the saying, "If any one would smite thee on the one

<sup>1</sup> Luke xiii, 32.

cheek, turn to him the other also ;” yet we feel that there are occasions when, to quote other words of Jesus, if one have no sword, he had better sell his garment and buy one. Whether the promise, “Ye shall be perfect even as your Father in heaven is perfect,” was meant as hyperbole is for us to find out later. Meanwhile we will not take it in that way. As Jesus, by his masterful use of the dilemma, discloses himself to us as keen in intellect, and quick and astute in encounter ; so in his use of the hyperbole we see a man of vivid imagination and warmth of feeling, for there is an intimate connection between one’s style and his personality. “Is it not true that in literature proper our interest is always in the writer himself, — his quality, his personality, his point of view ? It is not what the writer tells us that makes literature, it is the way he tells it ; or rather, it is the degree in which he imparts to it some rare quality or charm that is the gift of his own spirit ; something which cannot be detached from the work itself, and which is as vital as the sheen of a bird’s plumage, as the texture of a flower’s petal. This intimate personal quality is no doubt one of the secrets of what is called style, perhaps the most important

one. The literary quality is not something put on. It is not of the hand, it is of the mind; it is not of the mind, but of the soul; it is of whatever is most vital and characteristic in the writer. 'Style,' says Schopenhauer, 'is the physiognomy of the mind, and a safer index to the character than the face.'"<sup>1</sup>

We have noted various proofs of the practical wisdom of Jesus in addition to his power of abstract thought, and could mention other illustrations, such as the traveling directions to the disciples on their first circuit, the careful preliminary arrangements for the last supper, etc. It will, however, be best to dismiss the subject with some consideration of the fact that Jesus was an orator of marked ability, which he could not have been without a large measure of practical sagacity. The impact of his thought upon the world has been immense in its results, and would have been, if he himself ranked only as a thinker. But it should be remembered that the power of what he said comes very much from its connection with what he did, with his way of putting it and with his active life among men.

Now an orator is something more than one

<sup>1</sup> John Burroughs.



who can say good things well. His saying of them must be connected with the movements of men, usually in masses. What they do and the course they take is something other than would have been but for what the speaker has said, and the way in which he said it, directing and controlling their action. Cicero and Demosthenes were orators, not because they used the Latin and Greek tongues with extraordinary purity and fluency in oral speech, but because they succeeded thereby in moving their hearers to action against Catiline and Philip of Macedon. Their art was less picturesque than dynamic. It is in this sense that Jesus was an orator. He could not, and he knew he could not, for example, persuade the majority to accept him as their spiritual guide, nor ultimately ward off his own quietus; but to a certain extent, against great odds, he did persuade, and he did for a time ward off the final blow. The uses that he made of oral speech conceived in masterly forms, his success in forensics and in conversational dialectic, compared with the difficulties he inevitably met, show such practical sagacity and knowledge of human motive as would have made him on any stage one of the world's great

orators. The orator has become lost in the Saviour, merely because for us his power over our age far outweighs in importance the impression he made personally on his own; he belongs less to history than to life.

In more specific illustration of the ability of Jesus in this direction, one may take those chapters of John which give the rapid-fire criticism and corresponding answers and questions of Jesus when he found himself face to face with the bitter Jerusalem opposition. These scenes remind one of the custom of heckling candidates for office in England, and the skill displayed in them would have made the reputation of any politician on the hustings in England or on the stump in America. The result seems usually to have been that "no man durst ask him any more questions." Another illustration is found in Luke xi, 53-xii, 57, an occurrence which happened during the second circuit in Galilee. It had by this time become evident that the truth for which Jesus came to be a witness would not find at once any general acceptance. Even some of his own family considered him as beside himself; and despite his mighty works, he seemed to be making a really deep impression only

to a very limited extent. His direct presence achieved, by means of speech and action, a great effect upon the masses; but the forces working against its permanency were too strong, and intense preconceptions and respect for external authority were easily played upon by the Pharisees, who ascribed his mighty works to Satan, and sought to obscure his real goodness by alleging his lack of formal religion; and once away from his direct influence, his work was being continually undermined. At the time in question the exposition of real truth concerning the religious leaders of Israel, so brilliantly made by Jesus, had driven his opponents, conscious of their power, to almost the last point of opposition. The excitement was great, and outbreak was liable to occur at any moment, which would terminate the Lord's personal work. Later, to a certainty,<sup>1</sup> and probably at this time, Jesus was conscious that he held even his disciples by a slender thread; and in view of such powerful pressure upon them from the world, he now feels compelled to invoke the strongest motives to hold their allegiance, while at the same time he seeks, by a clear presentation of the truth,

<sup>1</sup> John vi, 66, 67.

to win the multitude from the influence of the scribes and Pharisees. For his disciples, first of all, he has a warning, a prediction, and a promise. The warning is, that the specious doctrines of the Pharisees are only a sham of insincere hearts;<sup>1</sup> the prediction is, that time will disclose this fact; and the promise is, that the obscure announcements of the truth by the disciples in their little circuits through Galilee are the precursors of a widely published gospel. Then assuming, perhaps for the purpose of the argument, that the multitude (except, of course, the persecutors) were his friends, Jesus addresses them as such, bringing to bear the most powerful motives in the effort to persuade them to stand fearless for the truth in spite of dire persecution. An impertinent interruption<sup>2</sup> is disposed of in a word of caution and sententious advice to the interrupter, and made the occasion of pressing home the great question in a parable addressed to the multitude. The great truths concerning the fatherhood of God, the spirituality of the new kingdom, and its final triumph, are

<sup>1</sup> Luke xii, 1-3.

<sup>2</sup> Verse 13. The Greek word for company here is the same as the word for multitude in verse 1.

then proclaimed with singular eloquence to the mingled crowd of disciples and common people, the latter being so pressed in among the disciples that it was not quite clear to Peter for whom the parable was intended. At this point Jesus felt that he might safely disclose to his disciples the social cataclysm into which he and they were to plunge the world, an earnest of which was then occurring before their eyes. The discourse closes with a warning by Jesus to the now tumultuous multitude, given in such obscure and parabolic form as to allay their excitement and personal hostility, the while they puzzled over and discussed its meaning. The entire incident exhibits Jesus as an orator, who handled men and their motives as marvelously as Demosthenes or Cæsar or Bonaparte.

Having briefly touched upon some of the elements that compose the intellectual greatness of Jesus, we now pass to another phase of his personality.

## V

### THE EMOTIONAL LIFE OF JESUS

WHAT a man would be without an emotional life, we can easily imagine. If not an idiot, his would be merely a stagnant human life, like what we sometimes see in extreme old age, when feelings, intellect, and will have gone into decay together. With the world's heroes generally we have been spared the latter sight. Like Gladstone, Sophocles, Tennyson, or Cato, they have retained their faculties in good measure in extreme age, or, as often happens with men of action, they have, like Socrates, Cæsar, Lincoln, or Jesus, met early and untimely deaths. Sometimes, however, a man of great powers of intellect or will has them somewhat in disproportion to his feelings. John Stuart Mill at one time was actually conscious of an increasing atrophy of his emotional life, and resorted to the reading of Wordsworth as a remedial means. Darwin, by his own confession, was through all the latter part of his life similarly defective; and

had it been otherwise, would perhaps have had a broader vision of truth outside of, but related to, his own sphere of study. Wesley indicts the Scotch for a national lack of feeling, or rather for the lack of display of feeling, saying that they showed no more of it than the seats they sat on. Witness Burns that they have it.

With men of action, as contrasted with abstract thinkers, the emotional life, if in full measure, is a condition of their existence as such. To a certain extent, indeed, action and feeling supply the want of larger intellectual powers or of a broader education, by a certain correction of the judgment. Even the great theological questions are not all to be settled by students and philosophers. Of the historical evidence for the supernatural, for example, when once its possibility has been demonstrated, as by Hume in his *Essay on the Idea of Necessary Connection*, Gladstone in his controversy with Huxley was the better qualified to judge. The question being of the actions of men in history, it was the statesman who dealt particularly with human motives and powers and was himself using men in making history, whose opinion was of value in comparison with the scientist. Washington in

solitary prayer at Valley Forge, or the once skeptical Lincoln similarly discovered on his knees in the White House, is worth all the Des Cartes and Spinozas on the question of God's being and providence, for in the world of moral dynamics they themselves are at the centre and are an important part of the very power of which they are so conscious. The ability and power of a man may be therefore somewhat gauged by the depth of his emotional life.

"For feeling is a teacher ; every dream  
 That makes us purer, makes us wiser too,  
 And every beauty coming on a beam  
 Of God's sweet sunlight brings new truth to view.  
 And feeling is a worker ; at the base  
 Of earth's deep action, lies earth's deeper thought ;  
 And lower still than thought is feeling's place  
 Which heaves the whole mass daily as it ought."<sup>1</sup>

Strangely enough, it is sometimes felt that delicacy and tenderness of feeling argue weakness. "Want of feeling," said Dr. Johnson,—and beneath his bluff manners he himself had a real kindness of heart,—“is want of parts.” The combination of delicacy or sweetness with strength is natural and familiar, as well in the

<sup>1</sup> *Phillips Brooks, Life*, vol. i, p. 320.



sensitiveness of an elephant's proboscis as in Handel's *Largo*. Education and development only enlarge the scope of this phase of personality, and "man becomes more sensitive, more open to impressions of pain and pleasure, the more his mind and heart are cultivated." It is related of Drummond that the burden which he met in the waywardness of man well-nigh crushed him. "One Sunday morning," writes a friend with whom he was staying, "I found him leaning with his head bowed on the mantel-piece, looking into the fire. He raised a haggard, worn face when I spoke to him, and I made him take a glass of wine, and asked him if he were very tired. 'No,' he said, 'I am sick with the sins of these men! How can God bear it?'"

If such was the humble disciple of the Lord of Love, what shall we say of the Great Original, whose he was, and whom he so faithfully served? Indeed, we know just what he was, thanks to the broad lines and the minute descriptive touches of the Evangelists. We know in the great scenes of Gethsemane and the crucifixion, and in the common incidents of circuit teaching in Galilee. In fact, it is important to note the sympathy Jesus had for

men in their very commonest wants of food and drink. His ministry of service opened with relieving the company of Cana from a painful situation of this kind, and, on a more public occasion, his compassion for the multitude who flocked to hear him was such that he would not allow them to go unfed, albeit himself sorely needing rest and quiet. How touching, when, in the chamber of Jairus' daughter, after she had come back to the needs that accompany full bodily strength, his suggestion that she be given something to eat! The beautiful simplicity of "Give us this day our daily bread" is seen to be the utterance of one who felt, on behalf of all, the universal human want which evokes the earliest cry of childhood and too often clouds the brow of helpless age.

Jesus was no stranger to the cheerful emotions that grace the tables of hospitality. With no home of his own where he could remain permanently, the indications are that his constant reception into the homes of others was not more by reason of his extraordinary claims than of his own charming personality. It was this, doubtless, that drew the guests, a miscellaneous company, to Levi's feast; it was

by reason of this that Martha cumbered herself with serving. Of his æsthetic emotions, we can say but little, which is not surprising, for they are not very directly connected with his public work, which alone the Evangelists record. But there are traces of a loving appreciation of nature in her forms of beauty and grandeur. Of humor, usually classed as an æsthetic emotion, there is no trace in recorded facts. We are left to guess that the Master smiled when Zaccheus clambered down from his odd perch, or when, after a few strokes of keen dialectic, the scribes and Pharisees relapsed into silence. His pity for diseased humanity,—lepers and blind, deaf and dumb, and those double-bent with infirmity,—was only equaled by the pains he took to relieve them; and when, on a certain occasion, unstopping the ears of one deaf and partially dumb, he groaned, looking up to heaven, we see the Healer, a Man of Sorrows, bearing in his own spirit the wearing, crushing weight of the world's sin and consequent suffering. Even so, he was many times sustained by that buoyancy of mood, which we call hope, or rather in its more transcendent form, of faith, as buoyant. Certainly, despite all rebuffs and failures, his

conversations with his disciples indicate that his outlook on the future, after his own demise, was one of hope instead of despair, and even the darkling days of the impending crisis witnessed the triumphant outburst, "I, if I be lifted up from the earth, will draw all men unto me." When the costly box of ointment was emptied on his feet, the inevitable sacrifice of sins forgiven, with what a cheerful view beyond the dark did he utter the prophecy that where-soever in the world his gospel should be preached this incident should be told in memory of her who caught its meaning. The word "gospel" itself, "glad tidings," so fondly used, and perhaps devised in this connection, by him, bespeaks his own emotional nature. He felt that he was bringing to men, not a philosophy, nor a mere religious cult, but a life, joyous, free, and linked with the divine; not an ethical system or mere code of duty, but a kindling touch that should arouse the holiest passion and move the will Godward. It was this to impart himself, "the bread of life," "the light of the world," "the way," "the truth;" all, in fact, that describes a personality of whose fullness and power the world has already received and shall receive yet more,

for in it, by all admissions, heaven and earth have come nearest to having "met together and kissed each other."

There are emotions of which no trace can be found in Jesus. No enemy ever accused him of revenge or hatred; and pomp, pride, and vainglory were certainly far from him. Even his entry into Jerusalem, riding upon the animal which to the Jews was the sign of royalty, was a necessary demonstration to bring the people to a choice at the crisis of the mission, and, emotionally considered, we see in it only that satisfaction on the part of the Master that accompanied the recognition of the truth. He was a stranger to fear. As a child his zeal for knowledge had emboldened him to discussion with the doctors of the temple, and years afterward in the same place his zeal for purity of worship led him to drive out unholy traffickers even with show of force. Nothing destroyed his poise. He was equally serene in the presence of Nicodemus or the designing Pharisees, of Pilate or the rabble. Unmoved he proclaimed unwelcome truth in the synagogue at Nazareth, and then quietly passed through the riotous crowd to continue the same work elsewhere. He escaped, and meant

to, as he did on numerous other occasions ; but only that he might prolong his work till it was time that the corn of wheat should fall into the ground and die. Always fearless, we once at least see him at the point where an holy fear passes into reverence, and saying in caution to himself, "Thou shalt not tempt the Lord thy God ;" yet his implicit trust in and communion with the Father were such that with him reverence must have been an emotion nearly dormant, although at hand for use, if ever his soul should pass into lower moods. Gratitude, one of the most pleasing as well as agreeable emotions, we will not deny him even in human relations, although it chiefly appears in the Evangelists as directed to the Father. Witness his thankfulness that great truths were revealed to the simple, or when, looking upon the dead face of his friend Lazarus, and feeling the while in answer to his prayers the resurrection power surging into his soul, he openly rejoiced in the great blessing he was about to bestow on stricken hearts.

What has already been said of Jesus under this head, and all that can be said, is in the main comprehended in a single word. The master-passion of his spirit was love, — love

in all its various forms, devotion, friendship, pity, sympathy. It burned within him and radiated from him. This is the real significance of the aureole with which the old painters encompassed his head; this, in the Roman Church, is the power of the Sacred Heart; this, in all ages, must be the focalizing point of Christianity. Even the indignation, perhaps anger, which, on occasions, he displayed, was this passion in one of its negative forms. The words uttered just before the healing of the lunatic child, "How long shall I be with you? How long shall I suffer you?" are the cry of a disappointed affection. Again, when healing the man with the withered hand, we are told: "When he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand." "The presence of grief and anger," says Trench, "in the same heart at the same time is no contradiction. Indeed, with him who was at once perfect love and perfect holiness, grief for the sinner must ever go hand in hand with anger against the sin." There is a naturalness about these contradictions. It was the man who wept over Jerusalem who could most fittingly pronounce her ter-

rible judgment, "Behold, your house is left unto you desolate."

When we analyze the friendships of Jesus, those intimacies resulting from his being drawn closer to some than others, and in which they were drawn closer to him and received from him a fuller revelation of himself, we find that their basis was not so much intellectual as in the affections joined to the will. Jesus was founding his religion on love as the strongest morally creative force, and the men who had the largest capacity for it, in its double aspect of love for God and man, were those who came nearest to him in discipleship. They were with him on the mount; they were nearest in the distress of Gethsemane; to one of them he, when on the cross, committed his mother as to a son; to another, after his resurrection, he gave, in words pathetic with emotion, the final charge of the sheep and lambs of his flock. And these preferences accord with the known facts in the lives and words of those intimate friends. It was Peter whose affection so got the better of his prudence that he rebuked the Master for anticipating a violent death; it was he who, when all forsook the Lord after the arrest and fled, yet followed, though afar off; he it



was, who, tradition says, insisted on being crucified head downward as unworthy of the manner of death suffered by his Master. It was John who speaks more of love than any of the Evangelists; John who got closer to Jesus at the last supper than any other; and on a certain occasion, although it was he who would call down fire from heaven upon those who refused to admit the Lord to their village, yet he spoke not so much in hate as in love's reaction; it was James who, perhaps, better than any other, has condensed into a sentence the outcome of love in works. All this is of the emotions; yet Renan, who mixes much nonsense with his brilliancy, has misapprehended when he says: "Jesus aimed less at convincing the reason of his hearers than exciting their enthusiasm." That Jesus chose the affections as the motive power of religion rather than the intellect shows his own intellectual power; that he reached the reason partly by indirection through the affections and the will, shows an aim which appears unreasonable only to those who fail to appreciate his philosophical method. More profound than Renan are the words of Bishop Brooks, defining faith as that by which the vitality of one,

through love and obedience, becomes the vitality of another.

The love of Jesus for man, simply as man, the being who sinks to devil's depths yet is potentially, in the Saviour's view, an angel's equal, passes all known bounds. So far as we can judge from the gospel narratives, let alone their mere assertions, it is nothing less than divine. And, notwithstanding the fact that Jesus was not on earth omniscient, it has no discoverable intellectual limitations. It was a solar heat, in the presence of which all distinctions of race or sex or age, which limited other men, melted away. It was Jesus who lived, and Paul, the strict Pharisee, re-created in the spirit of Jesus, who expressed, the fact that, by love's new creation, there was no longer Jew nor Greek, bond nor free, circumcision nor uncircumcision. His was the spirit to whom the custom that "the Jews have no dealings with the Samaritans" meant nothing; the spirit which could not invoke fire from heaven because their village was inhospitable, but would, on the contrary, patiently at the well-side seek to impart to a despised woman of the same nation the momentous truth that religion was not a matter of place or race.

In the case of the Syrophenician woman, also, it was not Jesus, but the suppliant, who stumbled at the thought of a salvation that was not ethnic. So long as he was to her only the Son of David, making an exception in her favor, his saving power was only for the house of Israel. Her faith enlarging in the presence of his loving personality, she was ready to receive the blessing from one who taught that God was able everywhere to raise up children unto Abraham. When his rejection by the Jews became certain, we are probably right in surmising that one of the trials of Jesus was to decline an offer by certain Greeks to preach the gospel in other lands. If we can conceive of his having finished his work in Palestine in his own lifetime we may also conceive of his doing this. He did not rest until he had called Paul to do it. Perhaps we may not know clearly why he could not see his way to this, a thing so accordant with the universality of his religion. But of this we are certain, that we should not have known divine love in its intensity and fullness had it not been for the Great Sacrifice. Knowing it, we feel it, and are saved by it. Of this Jesus, too, was conscious, saying almost as it were to himself,

when the presence of the Greeks was called to his attention, that "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "And I, if I be lifted up from the earth, will draw all men unto me."

There are those to whom the fact of God, other than as an abstraction, is a hard fact to appreciate. This may come from prejudice, or perhaps from training. It may even be that they have been mistaken as to the light that science sheds, and have allowed her, or rather her false double, to lead them, as the poet was led by Psyche, down to the door of a tomb; in their case, the tomb of faith. These have tried to be satisfied with the half truth of the brotherhood of man, ignoring the divine fatherhood. Such, of course, was not the position of Jesus. Intellectually and in the realm of feeling, he made no such mistake. To him the supreme fact was the love of God, and this found its secondary phase in the love of man. God first, even if the dead bury their dead; then men, as the children of God. Only thus could he have moved the world, except as other lovers of their race have moved it, some before and many since.

The Lord's prayer contains both those primal elements of religious power, but the divine fatherhood stands at the beginning. The word "Father," applied to God, was seemingly in contrast with the prevailing mode of expression; but it was the keynote of his own life and was forever falling from his lips, as witness the sermon on the mount, and the prayers and conversations recorded by John. They are all of a piece and exhibit the God-wrapt soul for whom Love is that form of divine expression which is at once most familiar and most effective. It had been written and was not denied that to love God with all the heart and mind and strength was the first commandment and the sum of all, but it was Jesus who so lived this truth that he gave an unprecedented power to the recognition of it. It was he alone who could measure humanity's highest hope by what he himself possessed, and sincerely prayed for all that they should believe in him, saying, "As thou, Father, art in me and I in thee, may they also be one in us!" Certainly love for God, both in itself and in its reaction upon man, has reached no greater height and sounded no greater depth.

As things are in this world, where love is,

there are also joy and sorrow, and the range between the extremes of both is in proportion to the depth of the primal passion. These extremes, in the life of Jesus, were far removed. He was in a marked manner, historically as well as prophetically, a man of sorrows and acquainted with grief; yet he had his own great meed of joy. There is, to begin with, a natural pleasure in living so well-balanced a life, in which intellect and sensibilities are working in harmony with a will duly subject to the divine order. And not only was this coördination perfect, but all these faculties were operating at a high grade of power. They were not, it is true, exercised upon a wide theatre, this little land of Palestine. In a sense, Pilate's world was larger than Christ's. His connections were cosmopolitan, while the people with whom the Saviour was brought in contact were mainly humble folk, from a small corner of the earth. Yet in his audiences, large and small, sympathetic or bitter, Jesus was conscious of saying great things well; of uttering the most momentous truths with such simplicity and power that he had not the slightest doubt that they would stand the wear and tear of ages. He was conscious, too, of

doing works of which we have his own estimate when he called them "mighty," works by which he drew out of nature all the healing power that is in her when she feels the touch of the creative hand. These were possible, as with Saint Francis, drawing beasts and birds to himself, only by a life of the utmost unworldliness, a life which he himself characterized as outwardly one of fasting and prayer, intending by the former word no merely formal significance.<sup>1</sup> This life, so pure, so much with God, and yet so much among men, and for all these reasons full of power, was its own highest joy. Luke tells us how Jesus rejoiced in spirit to see the truth coming from him to others in the Father's own way; John, how he lifted up his eyes and thanked the Father before the open tomb of Lazarus. Of this joy he spoke freely to his disciples, and insisted that its source was his close communion with God. John's notes of how this love and joy were related in the Master's consciousness are quite full. Whether they are in every particular accurate is one question; whether they are an essentially true revelation of the soul of Jesus is another. No one who is fully acquainted

<sup>1</sup> Mark ix, 29; Matt. vi, 16-18; John xiv, 10.

with the Jesus of the Synoptic gospels can fail to recognize in John's narratives the same wonderful being at a somewhat nearer view, or at least from a different point of view; differing, indeed, only as the full face differs from the profile. It is not always the wise and prudent who are able to do this; things spiritual are spiritually discerned. Even the intellectual powers of good thinkers are somewhat dependent in their manner of movement on the prevailing currents of thought, and these vary with every wind of doctrine, philosophical, scientific, literary, or religious.

It would be idle to speculate as to whether Jesus' life was on the whole a happy one. Of almost all of it we know nothing. From the Christian point of view the question is not material, this life itself being but a fragment and death a thin partition between two parts of one world. It is likely that he was citing his own experience when he said that only by losing his life should one save it. The same may be said of striving (Greek, agonizing) to enter at the strait gate, and who shall say that the divine peace, entering once and again after the departure of the tempter in the years before the quarantine in the wilderness, did not



more than counterbalance all the struggle and suffering that opened the way to it? Yet to a pure soul mingling much with the world there is much that is painful. Jesus mingled in closest contact with the world as one having a distinct mission of purity to perform, and the effect upon himself he described by saying, "How am I straitened till it be accomplished."

He was pure and compelled to behold sin; tenderly sympathetic, yet obliged to move in the midst of suffering; buoyant by nature and the while becoming enured to disappointment; benevolent and his proffered gift was at last rejected. He must at times have felt with Jeremiah that there was no sorrow equal to his sorrow. It is interesting and pathetic to trace in the career of the man of Nazareth the beginnings of his disappointment, the progressive crushing of his plans, and the final setting of his hopes in the gloom of the crucifixion scenes. At the right time there did come in, to sustain his faith, and like a sort of heat lightning below the horizon, the consciousness of his power to rise even from the dead; but this was only in a sense a concession to the lack of faith in others which was rejecting his own saving personality, and the story of Geth-

semane is enough to show that the sense of disappointment was predominant. There is a suggestion of the inevitable result in his first proclamation of himself to the villagers of Nazareth. They turned a deaf ear, which he only partially excused by saying that a prophet was not without honor save in his own country. He removed to Capernaum, and for a time all went well ; multitudes heard him, disciples gathered about him, and his works of healing were in a way a refreshment to his great heart. Before the eyes of the astonished Mammon worshipers he cleansed the temple, "his Father's house." With a sublime optimism, which it is for a long future to justify, he preached that all were to be perfect even as the Father in heaven was perfect. Then came the silencing of John's voice by imprisonment, and Jesus himself began to feel that, so far as his own preaching was concerned, the generation to which he had come might be compared to children sitting in the market-place and refusing to dance when their fellows had played their sweetest tunes. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not," saying that it would be more tolerable for

Tyre and Sidon in the day of judgment than for them. At the opening of his ministry even Nicodemus had come earnestly seeking the truth which he never showed quite the courage to believe ; now scribes and Pharisees were like dogs at his heels, carping and criticising and seeking a sign. He was compelled to recognize that the truth could not enter through the avenues of culture. The kingdom seemed equally inaccessible to those who were rich in goods and in intellectual attainments. This was doubtless hard for him, because for a time it shut off the spread of the gospel by agencies such as those he afterwards found in Paul. The multitude that at times was so enthusiastic proved to be merely interested in the loaves and fishes of half-truths. At last the gathering of the storm-clouds about him made his violent death seem but a question of time. The disclosure of this fact to his friends was a new trial and led to a painful incident in his relations with the beloved Peter. No wonder that the increasing darkness, settling on his spirit, required both for himself and the chosen a new revelation of the Father's love and supporting hand. It came on the Mount of Transfiguration. From that time he steadfastly set

his face towards Jerusalem and destiny. He had a Jew's love for the capital city, and the place of his rejection only lent emphasis to his sorrow. It was with sarcasm, tinged probably with bitter disappointment, that he made the remark that it could not be that a prophet perish outside of Jerusalem ; but his feeling rose to the highest pitch when, with a patriotism which has found no superior, and perhaps no equal, in its expression, he stood on the Mount of Olives over against the city, and uttered the apostrophe : " O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! " On the triumphal entry too, it is recorded, " When he was come near, he beheld the city, and wept over it, saying, ' If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. ' "

As we view the titanic struggle of emotion that went on in the soul of Jesus during the last days, we see that as a matter of mood, or at least of its outward expression, the culmi-

nation of his sin-bearing sorrow, and his bitter sense of his rejection by the world, seems to have been at Gethsemane. It was then that the indifference of his closest friends added a new pang. After this he was sustained, at least for a time; for when he had bowed submissively to the Father's will, and was thereby spiritually exhausted, angels came and ministered unto him. In all the subsequent scenes on to the crucifixion we see serenity in place of emotional disturbance, the indomitable will rising above all expressions of feeling except for sympathizing friends. Not too much stress is to be laid on his last and fragmentary utterance. Nailed to the cross, weak from loss of blood, perishing with a thirst unrelieved by any soothing draught, and perhaps only semi-conscious from pain and approaching death, the grand cadences of a Messianic psalm of humiliation and trust are passing through his mind. Speaking aloud, either involuntarily or in order to point the bystanders to the great hopes of Israel at last fulfilled in him, he begins to quote it, perhaps in low chant as it had just before been sung with the chosen as they went out from the upper room. The effort was too much. The brain, the ganglionic cen-

tre, is exhausted, and the nervous organism will no longer support the tissues. They give way, at the very citadel of life, and the world's great Lover dies of a broken heart. Even Pilate wonders that he is already dead.

## VI

### THE MASTER'S WILL

**THE** last of the three-fold manifestations of personality, in the order in which we are now studying it, in the case of Jesus, is that of the will. It is the will which is directly connected with virtue and morality ; without it man could be neither moral nor immoral, but only an unmoral being. In other words, he would not be man. The normal or healthy will has itself a double manifestation, which, for convenience, we may designate as its forth-putting and its inholding. The first has to do with one's capacity to assert himself and make himself a factor in the life about him. It is to this manifestation that are referred all such personal characteristics as force, energy, spirit, efficiency, resolution, and courage. These virtues are connected with man's duty or ability to change the existing state of things, but in all sane wills they have their counterpart in others which are connected with one's duty or ability to subject one's self to the divine order or to the laws and customs. The

latter we may call the inholding of the will, as shown in self-denial, self-sacrifice, prudence, caution, and patience. The final issue of the normal will, exercised both in forthputting and inholding, is, in a broad sense, salvation, preservation of the individual and the species, eternal life. There is, however, observable in man, an abnormal exercise of the will, both outgoing, as displayed in violence, passion, irascibility, petulance, and impatience, and also instaying, as shown in lassitude, laziness, and ennui.<sup>1</sup> The final issue of the abnormal will, is, in a broad sense, destruction, extinction of

<sup>1</sup> MANIFESTATIONS OF WILL

The Normal Will.	Forthputting.	Self-affirmation ; self-assertion ; force ; energy ; power ; vigor ; spirit ; efficiency ; resolution ; courage ; bravery.
	Inholding.	Self-abnegation ; self-denial ; self- surrender ; self-control ; self- restraint ; prudence ; caution ; patience.
The Abnormal Will.	Outgoing.	Violence ; temper ; passion ; iras- cibility ; petulance ; fretfulness ; impatience.
	Instaying.	Lassitude ; languor ; laziness ; desultoriness ; ennui.



the species, and as to the individual, physical and spiritual death.

The will of Jesus exhibits manward a supreme self-assertion, combined, where it does not conflict with his public duty, with perfect self-sacrifice; and it exhibits Godward only absolute submission. Both phases of the volition of Jesus, taken together, show his intense and ideal personality; his independence of his human and dependence on his divine environment; his strength of character. This strength of character is seen partly in the power with which he asserted himself as against the wills of others and the obstacles of circumstance, being a power in action; partly in the self-restraint with which he pursued the one great end of his life and held himself in complete subjection to the divine will, being a power in reserve. Both these manifestations of his will are positive and normal; of negative or abnormal manifestations we have no evidence. Of the virtues already named as manifestations of the normal will we can say that Jesus possessed them all, and that the corresponding deficiencies are not attributable to him. The self-assertions of Jesus, of course, at once attract attention, assertions positive in

word and act : "Ye call me Master, and so I am ;" "One is your Master, even Christ ;" "Before Abraham was, I am ;" "Son, thy sins be forgiven thee ;" strong phrases from the lips of one who is said to have spoken as with authority. At the very outset of his ministry there was a clash of wills between him and the great prophet who had preached his coming, and the prophet yielded. Yet it would be unjust to say that self-assertion was the only attitude in which Jesus stood before men, as will be seen when we study his character as Son of Man. We may assume from what we know of him, mainly as a public teacher, with such incidental glimpses of his private life as are contained in the gospels, that he would be reckoned in any society or age a gentleman, in the highest sense of that word, and as one who preferred to suffer wrong rather than to do wrong. We believe that he allowed his will to be crossed by that of others. A particular instance may be mentioned when, worn down by work, he wished to escape the crowd for the purpose of rest and refreshment with his disciples, and crossed the Sea of Galilee. But the multitude were there before him, and he resumed his laborious work of

teaching and healing. Is he not speaking of his own life when he says, "If any man will come after me, let him take up his cross daily and follow me!" and we seem almost to see the homeless look on his face when he said, "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." Early had he learned, always when under human tutelage had he practiced, filial obedience. The extension of this form of self-denial in his attitude to others into kindness, courtesy, long-suffering, patience, and the like, makes the reason for applying to him the oft-quoted phrase, "the meek and lowly Jesus." Lovely and attractive as these last-named features may be, it is nevertheless true that, as we look through the eyes of the Evangelists, who describe rather the public ministry than the private life of Jesus, we are mainly occupied with the display on his part of those various forms of self-assertion which go to make his remarkable force of character. It was this force of character, combined with a tenderness of feeling, which was before the mind of Tennyson when he wrote the first line of "In Memoriam:"—

"Strong Son of God, immortal Love."

The brief account in Luke of the appear-

ance of the lad of twelve before the temple lawyers, asking them questions and answering them in turn, shows a youth already well on the way to intellectual independence. The fact, also, that, without the knowledge of his parents, he had been left behind for a day, shows that he was then able to look out for himself, and there is exhibited throughout the incident a certain self-reliance like what we admire in the street-boys of great cities. His getting left may have been, from a human standpoint, a mere accident, or as Mary seems to have conceived it, with something of design (combined, it may be assumed with other circumstances which made it morally excusable); on this point we are not informed. But when charged by his mother, he falls back in conscious self-possession upon the imperative necessity of being about his heavenly Father's business. When his time had come, he went about it in dead earnest in that very place. The cleansing of the temple, including the overturned tables, the scattered coin, the flitting doves and fleeing animals, the astonished traders, and, in the midst, the determined face and attitude of Jesus, as he exclaims, "Take these things hence," make a striking picture

for the pencil of an artist. It is idle, as does one writer, to lay this scene to a sudden outburst of temper. The act is described as executed with preparation and, one would say, deliberately, with an ultimate purpose. Although his courage and fearlessness made him enemies with some, who were selfishly affected, yet, among the people, they appealed to all the Simeons and Annas, who felt the national burden of sin and were looking for a Messiah who should come with spiritual power. It was the act of a man, conscious of superiority, when measuring himself against other men, — moral superiority at least, and perhaps the more impressive for the superb physical presence of the actor. Perhaps, to both of these reasons, at least to certain qualities bearing on his strength of will, we may explain his apparently hopeless escape through the crowd of riotous townsmen after his bold declaration in the synagogue of Nazareth. Considering the early date of this incident in his ministry, the place in which it occurred and the natural feelings of those who had for years known him as the carpenter's son, this may be reckoned one of the bravest of the self-assertions of Jesus. To the townsmen, faultless as they may

have known him, it was conceit and egotism. It was, indeed, like so many of his self-assertive utterances, egotism of a high and peculiar type, as explained from the human standpoint in a masterly way by Renan: "He did not preach his opinions; he preached himself. Very great and very disinterested minds often present, associated with much elevation, that character of perpetual attention to themselves and extreme personal susceptibility which, in general, is peculiar to women. Their conviction that God is with them, and occupies himself perpetually with them, is so strong that they have no fear of obtruding themselves on others. Our reserve, and our respect for the opinions of others, which is a part of our weakness, could not belong to them. Their exaltation of self is not egotism; for such men, possessed by their idea, give their lives freely, in order to seal their work; it is the identification of self with the object it has embraced, carried to its utmost limit."

Jesus showed his force of character in a marked, and, to him, very trying, manner, by obliging himself to override family influences in his effort to establish the spirituality of the kingdom. It may be inquired in passing, why,

in view of the excited state of the Jewish mind and continually imminent danger of a breach with the Roman government, he did not avoid altogether the use of the word "kingdom." It was, in fact, to be one of the meshes of the net in which he was finally caught. For us the word "church," meaning the band of the chosen, used by Jesus on only two recorded occasions, has taken its place. But he really could not avoid the word and be true to himself. The phrase was current as describing the Messianic régime, and he meant to make emphatic the fact that he was the historic Messiah. The notion, however, of a Messianic kingdom purely spiritual was foreign to the popular mind. We may conceive that a small number, of whom were Simeon, Anna, and Mary, would be inclined mainly to the less mundane side of the expected new order of things, albeit there is not much hint of it in the Magnificat. But the kinsmen of Jesus claimed a right to influence him, were apparently much in his way, and he was obliged publicly to declare that outsiders were on the same plane, so far as his obligations were concerned. To have it announced by his own family, who might be supposed to be in possession of facts unknown

to others, that he was crazy, must, to say the least, have been very painful to Jesus, and makes only the more evident the self-control and consideration with which he passed the matter over in a general phrase, which, for its significance and its beauty of expression, has added a charm of its own to Christian thought.<sup>1</sup> However Mary may have been identified with the kinsmen who tried to arrest his course on the occasion first mentioned, it is certain that on an earlier occasion she so strongly sympathized with his disclosure of himself as to be over eager to forward it, and her direction to the servants at Cana elicited the remark, "Woman, what is there in common between you and me?" Painful as the incident must have been to Jesus, and demanding that discretion and control of himself which marked his action in things of delicate moment, the words in which he expressed himself, while full of meaning, are not so harsh as they seem. For the mother, it was a fuller revelation of the immense difference between the two whose lives had been so united. She was no longer, as it were, mother, although she retained her place as, under human limitations, a type of true

<sup>1</sup> Mark iii, 21, 31-35.



womanhood. In this sense perhaps she appeared to him when, using the same word, he gave from the cross his last tender commission to John. We need not think, then, of the word "woman," used in this way as a vocative, as containing any more than the simple idea of womanhood in the natural dignity of its sex, omitting the thought of endearment. It is not uncommon in this sense. After John Elliott, a well-known farmer of the Scotch border, had presented Queen Victoria with a col-  
lie of his celebrated breeding and was subsequently personally thanked by her, he at once, with more of his native *bonhomie* than of courtly dignity, replied: "Hoots, woman, what's a col-  
lie dog between you and me?" In leaving this subject it is only necessary to remark that throughout these strained relations with his family, Jesus maintained his accustomed dignity and composure.

Not unlike his breaking forth from, and becoming independent of, the natural background of support which he might be expected to receive from his own kin, was the independence exhibited by Jesus in his relations to a class to which he intellectually belonged, the teaching rabbis. With this class he was iden-

tified, both in garb and title. Yet although thrown in it, he was not of it. With its usages he broke; and that, so far as other members of the class were concerned, offensively. He was a rabbi, but he was not rabbinical, and even in the eyes of the people must necessarily appear somewhat *outré* and out of place. The washing of the hands before meals, the washing of cups and saucers merely for ceremonial cleanliness, the numberless trifling things with which the elect honored and yet miserably profaned the Sabbath, these he would have none of; and thereby he daily made enemies, who criticised, ridiculed, and plotted, thus producing new difficulties, which called for still more resolution and energy on his part to do his work before the night should prematurely set upon it. Unable to go everywhere himself, he sent his disciples in small detachments, like a general who, having no time to make permanent conquests with foot, sweeps the enemy's country with horse. The watchword he gave them was intended to infuse into them his own spirit of courage: "Fear not them which kill the body, but are not able to kill the soul;" and he added that they were going as sheep into the midst of wolves.

Some of his most interesting manifestations of will are shown in connection with the crisis in his Galilean ministry when the time had finally come for the multitude either to accept or reject his claims. The manner in which he brought on this crisis, and handled it when it was on, shows courage and force of character, on the one hand, and on the other, prudence and self-restraint. This occurred after the miracle of the feeding of the five thousand. Several years had already passed in the more quiet work of healing and of teaching the general principles of the new kingdom ; but while some criticised, some wondered, and others, at least nominally, came to an acceptance, the real means by which the tares should be sifted from the wheat had not yet been fully disclosed. Then came the great miracle, wrought not in display but in loving power, or rather in the power of love, for aught we know altering slightly the earth's centre of gravity, and the grateful and unthinking multitude started a plan to take the prophet by force and make him a king. It was then that Jesus took occasion to press more directly the central truth of the saving power of his own personality as a force purely spiritual. It was done somewhat

with mystery, under the guise of the figure of the bread of life, provoking the reflective to thought, and, at the same time, repelling the grosser minds ; yet it was done boldly and coupled with the startling promise of resurrection by the Teacher himself at the last day. The courage and manliness, to use no higher terms, were just what the church always needs in times of her purgation, when mere numbers are to be rejected in preference to spirituality. "I am the bread of life." "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." "I came down from heaven, not to do mine own will, but the will of him that sent me." "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." "It is the spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, they are spirit and they are life."<sup>1</sup>

At this the crowd murmured, many professed disciples turned back, and even the twelve seemed on the point of breaking off, when, with pathetic words, he said to the lat-

<sup>1</sup> John vi, 35-63. See also Mark viii, 34-38.

ter, "Will ye also go away?" "Who say ye that I am?" Then it was that Peter, likest to his Master in his spirit of decision, declared the true personality of Jesus in terms which have been the church's rock foundation: "To whom shall we go? thou art the Christ, the Son of the living God."<sup>1</sup> Thus Jesus, by his deliberate rejection of the many and choice of the few, applied on a large scale to the composition and future development of the church his own declared principle, "He that loseth his life shall find it." It was a surrender, but it was one of those surrenders that are so calculated that they end in ultimate victory. It was also the act of a soul always moving in profound submission to the will of God, and long practiced in that manifestation of personal will in a self-abnegation, which is no less the act of a strong mind because it takes place in quiet and unnoticed. "Greater is he that ruleth his spirit than he that taketh a city."

Behind these victories of the spirit that are connected with the outer events in the life of Jesus, there must have been experiences unknown to us, and crises of which we have no record. In some way not known, doubtless,

<sup>1</sup> Mark viii, 29; John vi, 66-69.

to the apostle who penned the phrase, he early "learned obedience in that which he suffered," and his own familiar phrases about the Father's will had meanings to him, which we can only surmise. Earliest, we may infer, was his coming into the spirit of obedience that prevailed in the family as part of its daily life. We see something of it in the way in which, in the temple incident, the youth readily yielded to those who were his superiors in the social order. At some stage, whether earlier or later is not told, but we may infer, there must have come along with the growing consciousness of God a change somewhat analogous to that called conversion. With one of Jesus' natural development and his training in spiritual things, this was not a change of temperament or conduct, but of the object which in the field of morals filled his thought, and controlled, in moral freedom, his volition, — a shifting of his soul's polarity. The will of an earthly parent, the rights of his fellows, were no longer the magnetic pole; his soul turned more and more to the heavenly Father's will, and so ever remained. With this came, perhaps, temptations on a larger scale, but with corresponding larger opportunity of resistance. The first of these

recorded are the great ones of the wilderness, in which are involved the existence of Christianity in the form in which we have it. The victories which followed them, in those solitudes of Judea, were all those of self-abnegation, the normal will manifesting itself in submission; yet they were made in power as being a self-denial on the part of one who had become God-conscious, a self-denial of the exercise of powers which, in a sense, it would have been a great satisfaction to use.

It is needless to inquire how we come to know anything of these events. The narrative is too great, and its connection with that which is fundamental in Christianity too close and mysterious, for the narrative not to be true, and if it were invented, none but Jesus could have done it. It explains many things in his subsequent career, as the strict subordination of miracle to works, the unrelieved fatigue which he endured while engaged in the laborious task of healing, the contented confinement of his work to the narrow field of Jewish thought, the absolute disassociation of his church from all political relationships, and of himself from all attempts to influence men in any other way than in their relation to God

and each other in things purely spiritual. The painful experience in the wilderness anticipated temptations that often came in the course of the ministry, but which either passed without a struggle or were less of a strain because of the first experience. He is the Saviour that he is because of these experiences. Because the stones were not made bread he is the full sharer in our humanity with all its common wants in their sorest need; because he did not throw himself from the temple God is revealed to us rather in love than in power; because he would not worship the devil of power and material glory when there was set before his mind the kingdoms of the world and the glory of them, the sources of purity in the church are clearly seen. In the last of the temptations we may see the forerunner of the principle which Jesus laid down in the epigram: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," and it was the forerunner of the great declaration which made his plea of not guilty before Pilate's tribunal: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In short, the self-abnegation of Jesus



in the manifestation of his will towards God is the world's magnificent illustration of power in reserve, power which accomplishes fully because it is withheld partially. Cyrus set out to conquer Asia, and died ignominiously in the attempt; Alexander overran the known world, and his empire split into fragments at his death; Bonaparte, having reorganized France, would make himself master of Europe, and ended at St. Helena; Mahomet brought to great peoples the unity of God, but the sword which he allowed to be drawn in conquest at last proved powerless in defense. Jesus made no such mistake. Although he never left the obscure corner of the empire in which he was born, and was only known to its historian as a zealot, condemned by one of its governors, his personality dominates the centuries. His great principle that life is gained by losing it, that the corn of wheat must die in order to fruit, illustrated by himself, is but the sign and secret of his power.

After gazing on the portrait of Jesus as the Evangelists have drawn it, one has little patience with such a comment as the following from a modern rabbi: "I have never seen a picture of the being called Saviour of the

world in which strength was a marked feature, or even indicated. Naturally so, for he achieved his triumph, not by bravely facing his foes, meeting force with force, but by yielding and humbling himself to them. He is worshiped as the 'gentle Jesus,' the man of sorrows, the Lamb of God, the suffering Messiah, etc., and with such a being strength of will and forcefulness of character are incompatible, although we all know that no evil in this world, worth dying for, has ever been destroyed by bearing it meekly; yet it is on this kind of victory alone that the church has built her dogma." The consciousness that most people possess of the power and preëminence of the courage commonly called moral is its own answer to such criticism.

In further study of the will of Jesus in its combined manifestations of courage and prudence, resolution and caution, energy and patience and the like, in its two contrasted aspects, it would be interesting to review minutely the last period of his public life, when he fully realized and clearly foretold what its end would be. A brief review, however, must suffice.

The Galilean ministry closed a few months

after the miracles of feeding the multitudes and the pointed disclosures of Jesus as to his own personality had sifted the elements of the church and made it clear that the only question to be considered was how long he could preach the truth and live. He sent out the seventy over Galilee, and then "set his face steadfastly to go to Jerusalem." This, of course, was but to walk into traps that could be more easily set for him there than in Galilee. In going he chose his own time against the advice of friends. Arrived at the city, he carefully measured the state of public feeling. It was not his belief that the date of one's death was fixed by decree; often in Galilee he had sought to diminish excitement and opposition by asking silence about some miracle. And now, remarking somewhat sarcastically that it could not be that a prophet should perish out of Jerusalem, he would not spend the night within its walls. Once, in fact, he was obliged, in the daytime, to hide himself and escape from the temple as best he could. He made his lodging at Bethany, and at least twice went to remoter places, Ephraim and Perea, beyond Jordan. These were not centres of religious influence, but he was, as

we may say, playing for time; and it is remarkable what a body of precious Christian teaching has been preserved as a result of these excursions from the capital city. The while he had his eye on the day of crisis. If the Lord's supper be, as we believe, ordained for our strength and comfort, for a perpetual memorial of the great sacrifice consummated in death, we can understand his words of longing preserved by Luke: "With desire I have desired to eat this passover with you before I suffer." Just prior to this event, however, he had planned to force upon the whole nation, assembled by its representatives at the feast, a distinct and formal acceptance or rejection of his Messiahship. The parable of the husbandmen in the vineyard was to be fulfilled or not fulfilled, as the Jewish people chose, and that on a large scale. This choice was brought about in the highly significant form of a public entry into Jerusalem, riding an ass, and in this way he took to himself an ancient and probably well-remembered prophecy.<sup>1</sup> The crucial question put to Peter was now symbolically put to all, and only emphasized by those who strewed palms in the

<sup>1</sup> Zech. ix, 9.

way, and cried: "Hosanna to the Son of David." More numerous, or at least in the end, more demonstrative, were those who cried, "Away with him." It mattered not. His principles of action had long been settled, and there is no inconsistency or shadow of turning as the Lord of life moved onward to his inevitable death. There was sorrow, as he drew near to the city, and wept over its fate; exaltation of spirit as, pleased with the innocent honor of the attending throng, he remarked that if they had held their peace, the very stones would cry out; righteous indignation, as the next day he, for the second time, purged the temple; but there was throughout no sign of weakness or vacillation from the fixed purpose of winning Israel to God, or perishing in the attempt. His enemies badgered him with questions as to his right to cleanse the temple, as to the resurrection, as to his political opinions, as to the relative value of the commandments. These were all for a sinister purpose, and he knew it. His replies were keen and effective and show a man every whit a master of himself.

What we admire in Washington was his perfect poise. In reflection he was cool and

undisturbed; in action spirited; and his wrath, though volcanic, was seldom roused. A man of strong feeling, his passions were nearly always in curb; and the general effect is that of a character well balanced and normal in its manifestations of will. If one wishes to see these manifestations kept in even balance under the most trying circumstances in the life of Jesus, let him read the account of the days before the crucifixion, and particularly the events occurring between Gethsemane and Calvary. Serene and self-possessed, he passed through each scene with the majesty that befitted the Son of Man. It is not strange that such a character, so suddenly appearing before Pilate, made in so short a time so profound an impression. Little was said by either, but the procurator long hesitated between the tumultuous insistence of the populace on one side, and one solitary but innocent and remarkable man on the other. Referring to these scenes one writer has said: "One of the most notable characteristics of Jesus was his silence under the charges of his enemies. He rarely replied to them. They sneered at him as a bastard; he received the sneer in silence. They accused him of being a glutton and a wine-bibber; he

did not repel the charge, even when he referred to it, except to say that neither asceticism nor social fellowship was immune from malice. Before the Court of Caiaphas he answered nothing to all the charges brought against him. He left hate to pursue its way unopposed and aggravated it by his apparent indifference. Brought before Pilate, when questioned by the perplexed judge, he answered frankly and fully; but when the judge held his prisoner innocent, and yet hesitated whether to release him or no, he refused any longer to plead for himself. Transferred to the Court of Herod, he kept absolute silence. Once, we believe, only once, did he make answer to the accusations of his enemies. It was when the Pharisees charged him with casting out devils through Beelzebub, prince of devils, and then the defense was less of himself than of the work God had wrought through him.”<sup>1</sup>

The final act of self-surrender came in the garden at the foot of Olivet. Gethsemane will always remain a mystery. We may not know all that passed through the mind of Jesus, nor why it was, but we have a right to infer that, while Jesus had no general purpose dis-

<sup>1</sup> *The Outlook.*

tinged from the Father's will concerning himself, he still had hopes that the redemption of the race might be effected without the awful crime that then impended. In other words, although according to the course of events, as he saw them running, he had long expected to be sacrificed, he had yet always spoken as true prophets do speak, conditionally upon future human action in accepting the warning or the promise. If his temperament were optimistic or his love for humanity strong, he would still hope for the best, even in sight of the inevitable. There is no other explanation for the fact that in wisdom he made every preparation for his violent death and in love sought to avert it. Therefore the agonizing struggle clearly to know the Father's will. Abraham pleading for Sodom is as nothing compared with the Son of Man seeking to save a sinful world from committing moral suicide and before God seeking to adjust his own will to a full recognition of the terrible facts. Such an untoward result was not the object of his coming. Upon solemn judicial examination at the bar of the Roman judge he declared: "To this end was I born, and to this end came I into the world, that I should



bear witness unto the truth." He had, not without a last hope, come to acknowledge that this mission in its first form had failed. "Ye will not come unto me that ye might have life." This hope was now completely extinguished in a mighty struggle in which the action of a will, at once strong and obedient, and of emotions both deep and tender, reached the very foundation of his being. No wonder that the physical manifestations were extraordinary. The issue was in bodily weakness but in a mind clear, calm, and resolute. A sudden flight up the dark hillside to Bethany and thence a retirement to some other part of the Roman empire would have been welcome news to the embarrassed authorities of the temple, and might have preceded a successful mission to the more enlightened Jews of the Dispersion. But such thoughts were far from Jesus. The divine purpose was otherwise revealed. It is in the order of nature, physical and moral, that death should be the precursor of new and fuller life, and herein should the Son of Man be glorified. In quiet expectancy were uttered the words: "Arise, let us be going: behold, he that betrayeth me is at hand." <sup>1</sup>

<sup>1</sup> John vii, 35 ; xii, 23, 24 ; Mark xiv, 42.

The question has been raised whether the conventional face of the Saviour, as depicted in art, realizes the idea of a strong face. If it does not, then it is so far unscriptural. The question was put by one of the religious journals to seventeen clergymen. Dr. Cuthbert Hall replied that the great artistic types of Christ's face continually disappointed him, by the lines of weakness and morbid emotionalism ; Dr. Parkhurst answered that in his estimation the artistic reproduction of the Christ face was weak, disappointing, and repulsive, so loaded with traces of debility that they constrained him to pity the Son of God rather than revere him. The reply of Percy Grant was as follows : " The traditional face of Christ in art does not seem to me to be a strong face. It is not the face of a man capable of successful struggle with other men. It is not the face of one who has had to wrestle with temptation, — of a St. Paul. It does not denote patience, endurance and suffering in a great cause nobly contended for ; that is to say, it is not the face of a Lincoln. Nor do we find in the traditional face of Jesus a moral superiority so great that it could dominate material and physical forces, calm a tempest, heal the sick, raise

the dead. The kind of strength of character that we are most familiar with is that which is developed by the force of competitive civilization. Among college athletes, among soldiers, young business men, and even city roughs, we find this typical modern face. It is resolute, determined, firm. In middle life such faces are apt to become stern. In old age they are fierce, as Gladstone's was called, or they are hard. But Jesus took no part in the competitive life of his time, and he lived when competition is not so strenuous as to-day. We should not expect, then, to see the face of Jesus strong, according to our common definition."

The great painters have always worked, more or less, from living models. Whether in depicting Christ they should make the attempt (necessarily to a great degree, futile) to present a face historically true, or should seek to idealize the Son of Man as he exists to-day, a vital force in the life of the world, would, perhaps, be a matter of opinion. Something may depend on whether the artists themselves prefer the function of historian or preacher. Quite likely there is room for both. Certainly, if Christianity, surviving criticism and rising to

new power, calls the highest art again to her service, as in other ages, we shall see something better than we have now. There will be faithful attempts to attain a face more historic and scriptural; or else the highest living types, like that of Phillips Brooks, whom to have seen in his moments of inspiration was almost to have looked upon the Christ face, will be absorbed by artists truly religious and appear again in paintings marvelous in their power to preach the truth as it is in Jesus.

## VII

### JESUS THE SON OF MAN

*The phrase Son of Man.* The titles given to Jesus in the New Testament, as descriptive of his character and person, are many, and generally express his relationship either to God or man. Thus "Jesus" is equivalent to Saviour; "Emmanuel" means "God with us;" and "King of Israel," applied to him by Nathanael, expresses the Messianic hope of a nation. As a teacher, however, he was called Rabbi, even by some of the Pharisees. But the title, descriptive of his own personality, most frequently used by Jesus concerning himself is, "The Son of Man." It occurs more than eighty times in the gospels, although, strange to say, it is not a title applied to Jesus by the Evangelists. Our Lord himself does not explain its meaning, and we are left to inference from the connection in which he used it, from the use of the same or similar phrases in Scripture, and from the manner in which, as we, each for himself, may conceive that it expresses the

personality of Jesus to our own thought. Four passages of Scripture, possibly less, may be cited as representative of all from which any light can be thrown on the title as used by our Lord. They are as follows:—

“Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him? Man is like to vanity.” Ps. cxliv, 3, 4. “And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.” Ezek. ii, 1. (See also the beginning of most of the other chapters of Ezekiel.) “I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Dan. vii, 13, 14. “And them he surnamed Boanerges, which is, Sons of thunder.” Mark iii, 17.<sup>1</sup>

<sup>1</sup> See also Mark iii, 28; Luke x, 6; xi, 19; xx, 36 (Rev. Ver.); John xviii, 12; 1 Thess. v, 5 (Rev. Ver.); Rev. i, 13 (Rev. Ver.).

We may summarize these quotations by saying that in the Scriptures, exclusive of its use concerning Jesus, the phrase is used *first* as a rhetorical equivalent for man ; *second*, in Ezekiel, it seems to mean that high honor of being God's prophet must not exalt the man above his fellows ; *third*, in Daniel, it deepens the contrast between the human recipient and the divine honors bestowed upon him by the Ancient of Days ; *fourth*, the words "son of" are used for the purpose of laying special stress upon certain qualities or attributes, and marking the person to whom they are applied as sharing those qualities or attributes as fully and naturally as would a son the characteristics of a father. In view of the importance ascribed by Jesus to the book of Daniel as one of Messianic hope, it is not possible to avoid the conclusion that he considered himself to be that very son of man mentioned by Daniel, to whom there should belong dominion and glory and a kingdom bestowed by the Ancient of Days ; but wrapped up in the phrase is a meaning, not ignored by Daniel, which, having due regard to the connections in which it has been used by Jesus, may be expressed in a double aspect, as follows : Jesus, in contrast

with God in his infinity of power and other attributes, shares the necessary limitations of human nature; in this aspect he is *Son of Man*. On the other hand, Jesus, in contrast with individual men, is the Perfection of Humanity, the Ideal Man, the Archetype or true Mould of Men; he is Humanity itself as generalized in the mind of the Creator in its intended perfection, but as yet individualized in Jesus Christ alone; he is *The Son of Man*.

*Jesus as Son of Man.* At his incarnation our Lord laid aside those divine attributes that were inconsistent with a finite, human existence, and voluntarily came under those limitations which made him man, and thereby a partaker in the necessities and weaknesses, as well as the glory, of human nature. Some of these necessities and weaknesses were incidental to his human body, as hunger, thirst, and fatigue. That a being divine in essence could suffer as man, seemed so repellent to many in the early church that there actually arose a sect of Docetæ, or Seemers, who taught that Jesus only appeared to suffer on the cross, and as a contradiction of this heresy we reckon the declaration in the Apostles Creed that he actually did so suffer. In fact,



there are various incidents in the gospels showing Jesus' dependence on the senses and the body. The fact that he had to eat and sometimes went hungry is sufficient to show his contact with humanity at a vital point; and, in fact, the opportunities that opened to him while a guest at the table of others seem to have been highly prized. He was not a wine-bibber and a glutton, but he ate and drank with everybody. It is remarkable how Jesus linked himself with men, as with hooks of steel, by the sympathetic enjoyment with them of the common acts of eating and drinking. By this, his divine personality in its otherwise, perhaps almost intolerable, perfection, was, as it were, anchored to earth, and made attractive to all those who were capable of response to its perfect beauty.

Fatigue he knew to excess, and he needed the restorative of sleep so deep that a violent lake-storm could not arouse him. His thirst upon the cross, attendant upon great loss of blood, must have been terrible, and he called for relief. We need not assume that his fast, in a wilderness, where fruits might be had, was either perfunctory or absolute; but nature called for bread, and thereby was pre-

sented one of the strongest temptations that he had to resist. After the resurrection certain changes apparently took place in his body, which, in our present state of knowledge, we are unable to explain.

Other limitations upon this being of pre-existent power and glory were due to his use of a human intellect, or at least to the use of the brain as an organ of thought, and the senses as the channel through which he acquired his knowledge of the external world. So far as his ordinary and private life were concerned, he seems not to have possessed, or at least not to have used such insight or powers as we attribute to Omnipotence or Omniscience; but he sometimes displayed that seemingly intuitive knowledge of persons and events that, occurring in others, we should ascribe either to a highly exalted state of the ordinary faculties or to the possession of a sixth sense. These recorded experiences are sometimes referred to as illustrating the blending of the human and divine in a mysterious union. It is sometimes said that he only became gradually conscious of his divine nature and, if gradually conscious, then gradually into the use of it. When touched by the woman hav-

ing an issue of blood, he knew that virtue had gone out of him, but was obliged to inquire who it was that touched him; offered on the cross a stupefying draught, he must needs taste it before he realized what it was. The faith of the centurion at Capernaum came to him with a delighted surprise, and, on the other hand, the unbelief of the multitude was as unexpected as it was painful. The great fig-tree lesson on the power of faith was incidental to the disappointment of a hungry man. He certainly speaks of the future as in some particulars concealed from his own eyes; and even his teaching concerning the Millennium may be explained so as not to be understood as of time by measure, but only of a chain of events in a moral sequence, dependent in part upon man's own conduct. What he saw in Judas presaging a useful future we do not know, but he was, without doubt, disappointed in him, although after he was once on his hands he seems to have used the greatest charity in dealing with a troublesome problem. In contrast with these ordinary limitations upon human nature, we have such penetration as surprised Nathanael and the woman of Samaria, and revealed to Jesus the death of

Lazarus ; not to mention his declaration as to his own betrayal made at the last supper.

Other limitations upon Jesus resulted from his restriction to those spiritual faculties which belong to humanity in general, and are dependent for their strength and growth upon a communion with the divine.<sup>1</sup> The very faith of Jesus was a matter of growth, probably even after his maturity. It needed the strengthening power of prayer on mountain heights and in other secret places, and as it strove for exceptional results, so it required and received the most remarkable supports in its hours of strain and stress. The dovelike appearance at the baptism, the transfiguration, and the consolation of angels at Gethsemane, were such great theophanies as only great occasions need ; but perhaps not unlike the experiences of devout souls in all ages. It is inspiration ; but inspiration is nothing but human weakness or ignorance, relieved by divine fullness. Who shall say that Joan of Arc was not inspired, a mere girl fitted and therefore probably designed for a great work ? "The man who believes in God," says Judge Lowell, in his very

<sup>1</sup> McClintock and Strong's *Biblical Cyclopædia*, Arts. "Kenosis," "Humiliation."

critical study of her life, "may, then, believe Joan to have been inspired, and most probably will believe it. The man who does not believe in God, by the terms of the supposition cannot believe her to have been inspired in the ordinary meaning of the word."<sup>1</sup> The girl in her weakness, the man in his greater strength, together shared the need of divine helps to spiritual faculties that, after all, were but human. Sympathy, too, was one of Christ's needs, human sympathy; and the want of it went to make up the horrible depression of soul at Gethsemane. For the existence of it, at other times, we may believe his work to have been easier, if not better, done. He had it in John, pure and strong; in Peter, stronger perhaps, but more irregular; in Martha and Mary, combined with those feminine graces that make life better for a wise man to bear. When we come to the reciprocal attachment between the Mother and the Son, of which we are told little and can understand less, we lay aside the plummet. For one whose life-work was so large as that of Jesus, these friendships were, after all, but wells of refreshing; bright spots where there was mostly the chiaroscuro of men's sins and in-

<sup>1</sup> *Life of Joan of Arc*, p. 357.

difference. How much to his sensitive nature were the harsh words and cruel machinations, impeachments of his sincerity, and repudiation of the divine fatherhood as set forth by him and in him, we do not know except from an occasional suggestion, as in the pathetic question, "Will ye also go away?" yet it was by these things, through God's help to human weakness, that he was made "perfect through suffering." It was only thus that he could be a true Son of Man, and also become the Son of Man, the ideal man. "Whatever else comes to a life, there is a final grace and sweetness which it cannot have until it has been touched by pain. I mean the very stuff and qualities of our manhood, those things which make us really and completely men."<sup>1</sup>

*Jesus as the Son of Man.* As the Son of Man Jesus embodied the qualities of a true manhood in an ideal perfection, as says Tennyson, —

"Thou seemest human and divine,  
The highest, holiest manhood, thou."

Christianity does not look upon Christ as the best product of the best ethnic religion,

<sup>1</sup> Phillips Brooks.

but as being for all races and all civilizations the typical man, the crown and perfection of humanity. He is humanity in its ideal form individualized. "If the life of Jesus will not stand the test throughout, in every separate action and detail, the Christian hypothesis breaks down. For we may make allowances for the noblest and bravest men, for Moses and Elijah and St. Paul, for Socrates and Luther and Mohammed, and every other great prophet, but none for the perfect Son of Man and Son of God. His life must stand the test under all circumstances and at every moment, or the ground breaks through under our feet, and God has not revealed himself in man to men or redeemed the world by the methods which Christendom has believed for nineteen hundred years."<sup>1</sup> Can we apply this test to the life of Jesus? There are certain qualities which we justly admire, and which seem to attain their maximum among savage races; others that belong particularly to man as a civilized being. "The civilized type," says President Eliot, "should be as brave, enduring, self-sacrificing, and loyal as the savage, and should also be just, truthful, magnani-

<sup>1</sup> Thomas Hughes, *The Manliness of Christ*.

mous and gentle." If Jesus be the all-comprehending typical man, we should expect to find in him these qualities of a real manhood, and blended in a perfect union. To the civilized man he must only appear as his own type, complete ; to the savage he must reveal what is best in his own savage self, and also the possibilities that, unconsciously, he has within him. *Sic itur ad astra.*

In the imperfect attempt to illustrate the personality of Jesus as that of perfect manhood, we will choose, from the qualities above named as characteristic of the savage, two, bravery and self-sacrifice ; and from those of the best civilized type, two others, truthfulness and gentleness ; and ask whether Jesus embodies all these blended in an ideal perfection. It should be noted that, in a sense, the savage is not self-sacrificing. Infanticide and the treatment of the aged show how little, oftentimes, one savage will sacrifice himself for others, even of his own tribe and family. But he is physically brave ; he is not a slave to fear, and in wars he will so identify himself with his clan as to hold his own life cheap when the clan is in peril. On the other hand, truth and gentleness are not unknown among



savages as qualities which under certain circumstances, as the relation of host and guest, enlist our admiration. They do not, however, pervade the life or present an ideal to be striven for, like bravery and endurance. That Jesus was self-sacrificing is a proposition so plain as to be passed almost without discussion. So far as we are acquainted with his life, it had no other meaning. In this he resembled other reformers, who have set the truth above all personal considerations. Unlike some, however, who have acted from mixed motives, he had no motive but to sink himself in his efforts to raise the race, or at least to raise it at the expense of sinking himself. This to his mind was his only *raison d'être*. Nor could men become his disciples but by first forsaking all. Fortunes must be left behind and the dead must bury their dead, for the kingdom of God must be first. All knew that the Master was setting the example. "Who are my mother and my brethren? They that hear the word of God and do it." He was utterly without ambition; if this temptation ever came to him, it disappeared in the vision of a devil's-worship as the price of worldly power. He was not a lover of ease;

night and day he toiled, teaching the stupid folk, who scarce comprehended even his parables, until he was weighed down to earth with hunger and fatigue. While he did not, like the savages, hold his own life cheap, he reckoned its value by its worth to his fellow men. For this purpose he preserved it as long as he consistently could, and when its final sacrifice was inevitable, he only then consented, in the troubled gloom of Gethsemane, to give over to destruction the temple of his body that he might place almost the last stone in the temple of his religion. This feeling for self-submergence lay deep in his consciousness and was often welling up into expression. Some of these utterances have been recorded: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." "Except a corn of wheat fall into the ground and die, it abideth alone." "And I, if I be lifted up from the earth, will draw all men unto me." In comparison with such self-consecration, intelligent, patient, con-

tinuous, and climacteric, what significance has the sacrifice of the savage exposing himself to be tomahawked in the excitement of battle or cutting himself with knives in the frenzied worship of his idol?

Referring to President Eliot's description of the highest civilized type, we inquire whether Jesus was brave, truthful, and gentle. Here are qualities which may well be studied together, because they are often brought into very close relation in the lives of actors in the sphere of thought or morals, and sometimes, in loyalty to the truth, courage and gentleness are brought into such conflict with each other that the true ideal is rather a well-balanced regard for both in moderation than a single-eyed devotion to either.

That in every good soul the truth is felt to be supreme shows the divine in man; that his sonship to God is not a poetic fiction, but a solemn and uplifting fact. If the supremacy of truth is not fully perceived, in child or savage, we say that the germ is there nevertheless, only awaiting its complete development. If, however, having once started, the very germ is once crushed out by deliberate sin, we recognize the consequences as awful. The life

is become as a ship without rudder or steering gear, and therefore with nothing for a pilot to work on. It is not conceivable how she can ever come to port. To destroy the means of salvation is to commit a sin unpardonable by the very constitution of human nature. But to recognize the supremacy of truth and to make it supreme in the life are two very different things. As for the life of Jesus, his unsympathetic critics, if there be such, would admit that it had for its object the propagation of the truth, as he knew it. It is in his expression of the truth that he rises above his age, — above all ages. The truth with which he had to do was the relation of the soul to God and other souls, in the sphere of religion and morals. This truth he sought to express, in preaching, but no less in living. Therefore his acts are as significant and powerful as his words, and both of them transcend all the known records. "The miracles he wrought were nothing to the miracle he was."<sup>1</sup> As his disciples are loyal to just the extent that they speak and do "the truth as it is in Jesus," so to Jesus the one thing he tried to impress was the truth as it was in himself and

<sup>1</sup> Wendell Phillips.

in the Father, whom he declared to be one with himself, and the moral necessity relieved the situation from all taint of egotism. He was so true that he was not egotistic, when he declared: "He that hath seen me hath seen the Father." "I am the way, the truth, and the life." It is curious that the word truth does not occur in the Synoptics as having been used by Jesus, yet it must frequently have been on his lips, and is found in some of his most characteristic sayings in the fourth gospel. In the trial before Pilate it occurs twice as a part of the plea or answer, and particularly aroused the curiosity of the procurator. The comparison of the Synoptics with the fourth gospel<sup>1</sup> in regard to this word shows the weakness of a merely verbal criticism in revealing the character and life of historic persons. If in this instance we were to apply certain rules of Biblical criticism to the extent that we are sometimes asked to do, it would almost appear that John was the real Jesus and hung on the cross instead of standing at the foot of it. To such a *reductio ad absurdum* do we often come when some of the more subtle processes of human reason are uncorrected by common sense.

<sup>1</sup> John iv, 23 ; xiv, 6.

We are now to inquire whether in Jesus as a witness to the truth, which, as he declared to Pilate, was his particular business in this world, the somewhat opposite qualities of courage and gentleness are reconciled without disproportion. It is well to understand clearly what true courage is. The former is defined by Webster as the quality of mind which enables one to encounter danger and difficulties with firmness or without fear. Its phases are bravery, fortitude, intrepidity, gallantry, valor; words having different shades of meaning, but all expressing some form of egoism or self-assertion. The important thing to be borne in mind is that moral courage is superior to physical bravery; it is also more useful. One is a part of daily life; the other, for civilized man, only a thing of occasion. In modern warfare, even a great general has scarcely an occasion to display physical courage. In Grant, for example, this characteristic proved in his early life, as in the Mexican war, appears in the civil war as a purely moral quality, lying at the foundation of his success. *Æschylus* and *Pericles* were brave as soldiers, but it is to the fact that they were sustained by the same quality, transmuted into something

purely moral, in the endurance of great labors, vexations, and temptations, that the world has received from them the things that do not perish. So with Jesus. At the arrest, the trial, the crucifixion, there is no flinching; but even in these scenes we most admire the self-forgetfulness which made him think of the comfort of his friends, the intrepid maintenance of his true position before Caiaphas and Pilate—in fact, the same sort of self-assertion that had really brought him to the single occasion of his life when the mind must help the body to endure pain and torment without fear. It was only the last and, in some respects, not the worst of the occasions in which his moral courage was severely tried. He came to it prepared. Back of these scenes were the endless discussions with the scribes and Pharisees, seeking some excuse to persecute him; the riotous conduct of crowds, stung to madness by his calm assertion of Messiahship; the pent-up hatred of temple traders unnested from the sacred courts; the continued strain of embarrassed family relations and the repellent forces of popular unbelief. He was, in qualification and assumption, a rabbi, yet a rabbi disconnected from his class. Custom he

had long disregarded, if it stood in the way of human needs ; national prejudice he had defied, if he might but save a few Samaritans ; religious tradition he had counted for nothing when its eternal washings of cups and saucers and hands obscured the spirit of the law ; even social decencies, so-called, he had outraged, if only by his companionship he might help the Matthews and Magdalens that society despised. If any one thinks this sort of life is easy, and not brave and admirable, let him try it on behalf of some good cause, and rise above his surroundings until his character becomes a target for malevolence and lies. Some of the language in which Jesus threw himself against his times must have sounded through Palestine, only increasing the opposition, and has reverberated down the centuries without losing much of its force. As Jesus felt himself more and more the centre and source of a social cataclysm, he gradually prepared his disciples for their own ordeal. He could not, and would not, avert from them their own testing ; he sought only to arouse in them a moral courage like his own. “ Can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ? ” “ Be not afraid



of them that kill the body, and after that have no more that they can do." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." On the occasion when he spoke the last-quoted words, he described his own position in no undecided terms: "I came to cast fire on the earth; and what will I, if it is already kindled?" "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division." Confident in his position, yet knowing his fate, he sent to Herod the astounding message: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." For this public display of fearlessness there had been a preparation in which the soul in quietude had become great and fearless, it being a fact that true courage is a plant which grows up solitary in the sight of God, strengthened though it may be afterwards by the weathering of the world. Every heroic soul has had its wilderness temptations, periods in which its courage has risen from depths the lowest, because just then the sense of the divine presence came to its highest.

It is also in this inner garden of the soul that there grows the plant called gentleness, or, to use a more scriptural expression, meekness, a quality attributed both to Moses and to Christ. Although ordinarily manifested by man to men, it is originally an attitude of the spirit towards God. It is the beautiful thing in the prayer of Jesus: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is a form of self-repression, before God always, and often before men. To be meek is to be gentle and more. The latter has reference to a natural disposition with manners quiet and refined; the former belongs to "a spirit which has been schooled to mildness by discipline or suffering."<sup>1</sup> To Peter, who felt its worth the more because he had not much of it to start with, meekness seemed the corrective of a haughty, self-conscious spirit.<sup>2</sup> A German writer has described it as "a flower which grows out of the ashes of self-love upon the grave of pride." If one would come under its perfect spell, let him daily and devoutly repeat the Lord's prayer. Both meekness and gentle-

<sup>1</sup> Webster's Dictionary.

<sup>2</sup> 1 Pet. iii, 4.

ness are qualities of strength ; otherwise, it were a disgrace to be a gentleman, and to be meek would be equivalent to being a coward, which Moses was not, and Jesus was not. In one and the same consciousness were reconcilable the two claims : “ I came not to send peace on earth, but a sword,” and “ Learn of me, for I am meek and lowly of heart.” Turn the pages of the gospels and see Jesus in his attitudes of meekness and gentleness. Mothers come to him with their children, are repulsed by the disciples, noticed by the Master, and he takes the little ones in his sympathetic arms, and blesses them. There comes a young ruler inquiring the way of eternal life : to the disappointment of the Teacher, he fails in the test applied, and Jesus in tenderness merely adds a comment on the incumbrance of riches to an entrance into the kingdom. Passing through Nain, high up among the hills of Galilee, “ behold, there was a dead man carried out, the only son of his mother, and she was a widow. And when the Lord saw her, he had compassion on her, and said, ‘ Weep not.’ And he came and touched the bier ; and they that bore him stood still. And he said, ‘ Young man, I say unto thee, Arise.’ And he that was dead sat

up, and began to speak. And he delivered him to his mother." On the way through Samaria, a village would not receive the Master and his disciples into it for rest and refreshment; James and John, the Thunder Brothers, in their rage and impotence, would have called down the lightning in consuming fire, but Jesus, who never treated any offense as personal to himself, replies, "Ye know not what manner of spirit ye are of." When he walked on the water, and the disciples trembled for fear of a ghost, his "It is I, be not afraid" came with a gentle reassurance that it was his own benign and gracious presence. Upon the meek sufferer, spit upon and scourged by rude soldiers, we cannot bear to look, nor on the crucified, nailed and bleeding, but rather listen to the words: "Father, forgive them, for they know not what they do." Jesus, then, possessed both courage and gentleness each very fully; courage to denounce sin, prick the bubble of hypocrisy and cover self-righteousness with stinging sarcasm, while, nevertheless, he loved the sinner, and tenderly sought to bring him back to God. If we ask whether in all instances these qualities appear in Jesus to perfection, and as compared with each other in due proportion,

we answer that so far as we can see, they do. To his own question, "Who convinceth me of sin?" we reply in the words of the apostle that he was "without sin." As to a few occasions we wonder why he did not emphasize one of these qualities rather than the other, but we are reminded that our eyes are not without beams which prevent our seeing some things clearly. Jesus rebuked Peter and Martha, possibly his own mother, on occasions or in a manner which, perhaps, we do not quite understand, not necessarily, however, charging faults, but pointing out failings. He destroyed a barren fig-tree, and drowned a herd of, perhaps, unlawful swine; but in one case it was to teach a great truth, and in the other to save a man. Contrariwise, his gentleness on certain occasions surprised his followers, and, except from a distinctively Christian standpoint, might even to us seem malapropos. But, take it for all in all, with due allowance for our own imperfect vision, for the omission in the narrative of particulars as to gesture or manner, we cannot dare to say that he ought to have done otherwise. In all such attempted criticism, we are not allowed to forget the limitations under which he worked. He held in trust for imme-

diate delivery certain truths, the most momentous that can affect human character and destiny. These he had to put forth within limits geographically narrow, and time limits more contracted still ; and this putting forth was not to be by words committed by himself to the pages of imperishable literature (and speaking generally, literature has proved more enduring than anything but the pyramids), but it was to be by the mere force of his own personality, impressed by words and acts upon people who were unreceptive and their individuality oppressed by a circumambient formalism. For this work Jesus needed courage of thought and word and great directness of speech, trenching sometimes almost on the harsh and severe, in order to give the unwelcome truth its powerful impact ; yet without gentleness of life and manner he might, on the other hand, nullify the message of love, which was the subject-matter of the truth he taught. Taking together all the narratives of his words and life, and judging in part by the final outcome, we are brought to the conclusion that Jesus, in these respects, fulfills our ideal, fulfills it in a character at once virile and tender and of perfect poise. Seen in these aspects, no

more exquisite picture of the Master has been drawn than in the narrative inserted in the eighth chapter of John :—

“And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are

those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more."

That Jesus is the typical man is due, not merely to his moral perfection, but to the fact that the artificial distinctions of race, rank, etc., he takes merely for what they are worth, laying the emphasis on the fundamentals of life and character. This is true both of his teaching and example; so that, while historically, and to a certain extent descriptively, a Jew, he is become, in his relation to all men, neither Jew nor Gentile, Greek nor Roman, bond nor free, but the universal man. This has to be admitted even by unbelievers of his own nation. "Whatever Jesus was," says Rabbi Fleischer, "he must stand along with the God idea and the Bible as one of the transcendent contributions of the Jew to humanity. He is the ideal Jew because, with all his distinction of Jewishness, he is so completely universal in sympathy." The wisdom with which he displayed this sympathy on particular occasions may be taken as an illustration of his intellectual pre-eminence, so imperfectly treated in an earlier chapter, and this sympathy itself, as one of the



most marked characteristics of his emotional life. That in its exercise he easily broke down all seeming barriers of prejudice and custom shows his strong will to be the true Son of Man which he claimed to be. Thus, without sword or pen, is this Jesus of Nazareth first among men in his combination of wisdom, goodness, and power.

In the matter of race and religion, no better example can be given than his interview with the Samaritan woman. Jesus knew very well that, considering his probably brief career, the Jewish race was the only prepared soil in which to sow the seed of the truth he brought; it was the soil which had been worked by the prophets of Jehovah for a thousand years. As for his daily work, then, it was only among "the lost sheep of the House of Israel." But there were others in the country or on its borders with whom he came in contact: some of these, like the Roman centurion, sought him out; others he met incidentally. To go from Galilee to Jerusalem he would naturally pass through Samaria, and what this meant is curtly expressed by John when he says that "the Jews have no dealings with the Samaritans." Transplanted into the land by a heathen

king, the latter had adopted a sort of Jehovah worship as a matter of policy, thinking that the local god would protect them from the wild beasts that swarmed in the land. To the Israelite they were worse than the other Gentiles; he could not eat a mouthful of food made unclean by the touch of a Samaritan; no Samaritan was allowed to become a proselyte, nor could his testimony be taken in a Jewish court; it was debated whether an Israelite could eat fruit grown on Samaritan soil. A rabbinical teacher like Jesus would be expected to be particularly strict in such matters. There is not, however, any evidence that he made the slightest account of them. Passing through Samaria to Galilee, he sent his disciples into a Samaritan city to buy food. Himself sitting by Jacob's well, with no means to draw water, he prefers his simple request to the woman who comes thither with her jug. She is astonished and alludes to the religious differences that would be supposed to separate them. He skillfully diverts her from such trifles, and turns her thoughts upon herself, as one who needs the truth that he has for her. Reproached for sin, she seeks to parry, and mentions their supposed difference as to

the proper place for temple worship. Again he brushes away these formal differences, and shows that true worship is not a thing of place or race, but the same to all who seek the spirit and love the truth. Invited into the city, he spends two days in teaching, apparently, with success. These occasional approaches to doors through which the truth meant first for Israel might at last enter the wide world and break down needless barriers to human brotherhood seem to have been of peculiar interest and pleasure to Jesus. The faith of the centurion and of the Syrophœnician woman were made matter of especial comment, and the incident occurring at the well produced a rhapsody in which the doing of God's will in the resulting satisfaction is compared to gratification of a healthy appetite, and the missionary work of his disciples and himself to the entering of reapers into a field all white with harvest. As between Jews and Romans the Son of Man never allowed himself to become entangled in those burning questions of international politics, which he predicted would, for the false Christs who should come after him, end in disaster. Nor need we suppose that this was with him merely

for policy's sake. From the conversations between Jesus and Pilate, from the echo of Christ's spirit in Paul, we infer the feeling of the Master to have been concerning "the powers that be" that so far as they maintained order and executed justice they were "ordained of God."<sup>1</sup> Because religious purity and the moral order, which are the same for all men, lie at the base of the political and social order, that are not one and the same for all times and races, he was the more truly the Son of Man in that his life and teaching were within the sphere of the universal, the underlying, the ever-present. Henceforth, if any man be in Christ, he is not, so far forth, either Jew or Gentile, but a new creation. From this point of view, Jesus answered wisely: "Man, who made me a judge or a divider over you?" "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."<sup>2</sup>

Rank and social position, wealth and worldly power, Jesus neither criticised nor defended; he simply ignored them as factors, except as they might have a bearing on the religious

<sup>1</sup> Rom. xiii, 1.

<sup>2</sup> Luke xii, 14; Mark xii, 17.

and moral life. To him man's only exaltation worth regarding was an exaltation in truth and purity. Thus exalted himself above all others, he was the Son of Man. What we call in others the accidents of birth and life, were, we believe, as to him matters of divine intention ; but they all tended to emphasize the Man in distinction from his surroundings. It was to rude shepherds that his birth was announced ; it took place in the stable of an inn ; his parents were humble and poor ; his own living was earned at the bench in an obscure and despised village of despised Galilee. When he enters upon his ministry, we find him measuring men merely by the essentials of true manhood. Rank, age, wealth, are mere incidents ; he ignores them. He seems to have formed a friendship with Nicodemus ; but he as easily rebuked him for being unequal to his office as a master in Israel, as he did the selfish impertinence of the churl who asked his help in getting an inheritance. He castigates the ruling classes as hypocrites, yet some of his best friends were among the rich. He publicly speaks of a certain powerful king as a fox, and concerning some children brought to him in their mother's arms, he says that of

such are the kingdom of God. His disciples he was obliged to choose from among the poor, or the merely well-to-do, for no others would join him ; but he would gladly have taken the rich young man, whom he had required to become poor in purse that he might make himself rich in usefulness. With this spirit of true manhood he so filled the apostles and their associates that the early church, and the church of the Middle Ages, when brute force ruled, became the great democratic institution, and is so to-day, so far as it lives up to its ideals. With a wrench to his Jewish conscience, Peter at last broke in pieces his caste prejudice; James has left on record his warning against it, and no more beautiful reconciliation of the differences between master and servant by mutual confidence and in Christian love can be found in all literature than Paul's letter to Philemon. Such was the example and teaching of him who said, "Call no man master, for one is your Master, even Christ; and all ye are brethren."

It might have been thought that, although Jesus ignored the distinctions among men that have their origin in force or fraud, or an hereditary custom as powerful as either, yet

there would have been some suggestion of the dominance of the intellect in the larger sense. But he assigns no especial preëminence to the intellectual life. His own life was sufficiently intellectual to place him among the world's great philosophers. As to his learning nothing is directly stated, but we know he was deeply versed in the Hebrew literature, in the form in which it was written, archaic as that was. He was in Egypt in earliest life, and it would be nothing strange if he were there later ; nothing strange if the gold and precious aromatics presented at his birth were afterwards used in giving him an education above the station of his family. But he made no claim for the recognition of intellect, or education or learning as such, either in himself or other men. On the contrary, intellect might so vaunt itself as to hinder a true and balanced manhood. Wisdom and prudence, and even knowledge, he at other times commended, but he deals with them only as moral qualities. He reproaches the Jews that they could not hear his word or understand his speech, but says it is because they were not of God.<sup>1</sup> Like him the apostles threw all

<sup>1</sup> John viii, 47; Mark iv, 9-13.

mere learning into the shadow. Even John is not proud of the fact that in some respects he knew the Lord's mind, in its spiritual depths, better than others, but rather of the fact that he was he whom Jesus loved, and who leaned on his breast at the Supper. Paul, the most learned, reckons himself least among the apostles, and prizes that most which was to the learned Greeks but foolishness. To the Son of Man, as to any son of man, a true balance of faculties is of more consequence than an overplus of either. "The soul for which the great scheme of redemption is laid, be it ignorant or wise, is all in all, and increase of knowledge merely as such does not make it larger or smaller. In the activity, strength, health, and well-being of this soul lies the main difference, in God's sight, between one man and another. To have the heart open, and the eyes clear, and the thoughts and emotions warm and quick, and not the knowing of this or that fact, is the state needed for all mighty doing in this world."<sup>1</sup>

There are a few other particulars that may be mentioned, in which Jesus is presented to us less as an individual and more as the typical man.

<sup>1</sup> Ruskin.



One is his transcendence of sex. This appears both in the blending of his own faculties and in his capacity to rise above the limitations by which he would otherwise have been confined by custom in his relations with the other sex. The combination of masculine and feminine natures, so far as they may be united without inconsistency, is not, perhaps, so rare as might be thought. It has been said, for example, of Hawthorne, that although he was wholly masculine, he had "the great tenderness and gentleness that belong to virile souls." To the fact, as illustrated in Jesus, may in part be attributed the consequence that women received him with eagerness, and, says Renan, "he manifested toward them those reserved manners which render a very sweet union of ideas possible between the two sexes." Allowing due weight to other influences, like the Germanic spirit of freedom, it is not too much to say that the elevation of woman from being man's slave to being his equal is due to Christ, and unwomanly indeed is the woman who cannot with the Magdalene see in him her Lord and life's redeemer. We are told that Mary Magdalene, Joanna, Susanna, and many others both aided his work and were the

companions of himself and disciples through city and village; but for our knowledge of the embarrassment or sacrifice which this may have cost him, we are left to inference from the then prevailing customs. In the synagogue men and women did not sit in sight of each other, and the scribes and Pharisees gathered up their robes lest they might touch a woman. The church, that early established the order of deaconesses, soon began to feel the inconsistency of the Christian and heathen positions; and the first great body of Christian law, enacted by Justinian, declared that a new position must be given to woman, and that no human institution was to be so much respected as marriage.

Those who seek to bring about an organic unity of the Protestant churches seem to have a Sisyphean task in the very constitution of the human mind; those who seek merely a Christian unity among all the churches, as they together work for righteousness, have every encouragement as the world comes more and more to know the personality of Christ. Jesus has described Christianity itself by its attitude to the Son of Man. If that attitude be reverent, loving, and receptive, and its issue

is a keeping of his commandments, then here is the basis for a true unity of the spirit in the bond of peace. If the Son of Man himself had not been so great and his sympathies so wide that all petty differences are lost in this view of his person, Christianity would be in a sad plight. But such was not the character of her founder. He was the Son of Man in that he embodied the common greatness, and not the little peculiarities of mankind. We have a contrast between himself and his disciples in the somewhat curious narrative of the non-conformist casting out devils. "John said unto him, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not; for there is no man which shall do a thing of power in my name and be able in the same breath to speak evil of me."<sup>1</sup> But after the death of the Master, when the young church began to be disturbed by differences over circumcision, the apostles rose to the occasion, and the first ecumenical council was a grand pronouncement for the widest liberty of thought and action, provided always there was personal loyalty to Christ. By him,

<sup>1</sup> Mark ix, 38, 39.

and not by outward forms, said Peter, comes salvation; and Paul, who being present concurred, afterwards wrote that the ceaseless struggle after the Christ ideal is the only guaranty of Christian unity.<sup>1</sup> Of the principles thus early laid down, the work of the Young Men's Christian Association in America has been a valuable illustration. Loyalty to Jesus has been found to be a necessary condition of success. Before the adoption of the so-called "Portland platform," the differences concerning the person and authority of Jesus produced for the organizations in which they prevailed, weakness, decadence, and death. Since then a substantial unity of this kind has been required, and all efforts to eliminate the word "Christian" from the title have been met with refusal. Given this accord on the person of the Founder and the meaning of his life to the individual, and there have been achieved the most surprising results in the sinking of theological differences in an ever-widening work of usefulness.

<sup>1</sup> Acts xv; Eph. iii, 1-13.

## VIII

### JESUS THE SON OF GOD

Be worthy, O brother, be worthy.

For a God was the price of the world.

JOAQUIN MILLER.

THE centurion who had the oversight of the crucifixion, remarking the strange natural phenomena, impressed doubtless by the demeanor of the Sufferer and his friends, and probably having some knowledge of the excitement about Jesus, exclaimed, as he heard the cry of the dying one: "Indeed, this was a son of God." Paul, who taught that God made of one blood all the nations of the earth, might have said as much had he been present at the death of Socrates; but the Christian church claims far more than this for her Founder. She insists on expressing herself in terms of the definite article, saying, Jesus is the Son of God. "Now try to state to yourself," says Phillips Brooks, "the distinction which Jesus drew between himself and the prophets who had come before him, and you

will find, I am sure, that it lies just here. They brought God's message; he brought God's self: they revealed God's plans; he showed them what God was. That inner incommunicable soul of selfhood which none can manifest but he whose it is, none save he who is it, — that was what Jesus came to show men concerning God, and it was his power and prerogative to show that which he declared when he said that he was different from all others that had come before him; that while they were the servants, he was the Son of God."

The divine sonship of Jesus has been set forth in many creeds and in many ways. To some these are satisfactory; to others it comes in some other and peculiar way, connected with their own training or experience. However held, it is held in a mystery, as are all the great facts even in the order of nature. So far as it is a fact to be apprehended by the human consciousness, through the reason, feelings, or will, it is conceived that it will be apprehended quite as clearly and effectually directly from the simple language and incidents of the gospel, without passing through the media of terms and statements strictly theological. It is in this manner that we will

proceed to study it, inquiring first by what revelations, internal or external, it came to the consciousness of Jesus himself, the young carpenter of Nazareth ; then in what way he himself expressed this fact, and the impression which this divine sonship, so far as disclosed in his own personality, made upon his contemporaries.

We ought not to be surprised to read of revelations by which Jesus, born of woman, and only by steps increasing in wisdom as in stature, was made to feel that he was, in a peculiar sense, the Son of God. Both before and since, God has in his way communicated himself to those who were simple of heart, albeit wise in true wisdom. Some of these favored ones have left on record in clear terms this peculiar part of their religious experience.

“In the year that King Uzziah died,” writes Isaiah, “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts ; the whole earth is full of his

glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”<sup>1</sup>

In his second letter to the Corinthians, Paul makes this striking allusion to a passage in his own experience: “It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

<sup>1</sup> Isaiah vi, 1-8.



how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”<sup>1</sup>

Joan of Arc during her wonderful career was influenced and led by what she called her voices. At the age of thirteen she had a vision of the archangel Michael, surrounded by other angels, and afterwards visions of St. Catherine and St. Margaret, “their gracious faces richly crowned.” They told her their names and, vaguely at first, they bade her go to the help of the king of France. At once she took their voices as the guide of her life. Joan was very reticent about her voices, and most that is known of them comes from the notarial record of her trial. On this occasion she said upon oath, “I have done nothing except by revelation.” Entering into details, she told how she had been led to leave her native village and lead in the capture of Orleans, as indeed she had told it to the military officials, when she was as yet seeking to persuade the high officers to attempt the city. Being asked when she last knew her voices, she replied: “Both yesterday and to-day. They had come to her many times a day, and on Friday morning had

<sup>1</sup> 2 Cor. xii, 1-4.

roused her from sleep." She realized that they were intimately connected with purity of life. "If I were living in sin, I think the voice would not come to me." "The archangel," she said, "above all taught me to be a good child and that God would help me; among other things he bade me go to the help of the king of France, and told me of the great distress of the kingdom." "Why did the angel come to you," asked the examiner. "Because it pleased God," she replied, "to overthrow the king's enemies by a simple maid." <sup>1</sup>

James Russell Lowell thus relates an experience in his own life. <sup>2</sup> "As I was speaking, the whole system rose up before me like vague destiny looming from the Abyss. I never before so clearly felt the spirit of God in me and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of something, I knew not what. I spoke with the calmness and clearness of a prophet. I cannot tell you what this revelation was."

It should be remembered that these persons

<sup>1</sup> Lowell's *Joan of Arc*, from which valuable work these extracts are taken.

<sup>2</sup> *Letters*, vol. i, p. 75.

who thus claimed to have had revelations were neither physically diseased nor mentally or morally incompetent.<sup>1</sup> They shared with the best the life of the world, and, in fact, were mighty workers in its service. Their visions, too, were intimately connected with their life-work and contributory to its results. Although these revelations came to them in manner and form accordant with their own conceptions of the nature of the spiritual powers and the prevailing ideas of their age, their testimony upon the central fact cannot be disregarded. If, as compared with most of us, they stood on spiritual heights and had visions correspondingly wide and heavenly, what shall be said of Jesus Christ? His mountain tops were Himalayan peaks, and we should not be staggered at what came to him there. Like all to whom the most precious things of the inner experience are not things to be lightly spoken of, he has not taken us into his confidence as to many occasions or as to much detail. They were the background of such startling yet confident assertions as are contained in the ninth chapter of Mark and the eighth chapter of John's gospel; yet,

<sup>1</sup> See *Memoirs of B. Hibbard, the Methodist Itinerant, passim.*

on the whole, we are left to feel the force of the truth in and of itself, ourselves guided by the same Spirit. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

So far as shown by the records, the divine sonship was revealed to Jesus first at his baptism. "Thou art my beloved Son, in whom I am well pleased." Did this voice come to Jesus as the sign and seal of that which, in the depths of his being, he had already come to believe, or was it something new and startling? We are not told; but it evidently marked a great crisis in his life, perhaps in his self-consciousness. We need some such conviction of his own personality, profound, if not profoundly new, in order to account for the stupendous nature of the temptations that so swiftly followed his immediate retirement into the wilderness. Before this there had been, not unknown perhaps to Jesus, although not published abroad by Mary, the angelic command to call his name Jesus, meaning Saviour. Far back, also, in post-exilic days, had come Isaiah's

vision of the Righteous Servant, so remarkable in its detailed picturing of the real Son of Man. Neither of these visions is a necessary part of Christianity, as held by the Protestant part of the church at least; and yet a skeptical mind must find it hard to explain why, as it turned out, the name Jesus proved so very apt a name, as compared with Nathaniel or Simeon or some other which, on the law of chances, we should have expected it to be, and why, in both the larger and the more particular sense, his life so curiously corresponded with various prophecies. We may conceive of the visions to Isaiah and to Mary as having had a profound effect upon the early life of the Lord, and were it any one but Jesus, we might naturally believe that the declaration of the divine sonship at the baptism made either a new revelation or a new emphasis upon some point of view from which his public career was to be shaped. But here we are met by the emphatic "my Father" of the youth in the temple, in sharp contrast with all earthly relationship. There is a legal maxim, *Lex non cogit ad inutilia*, "the law ignores useless things." So does divine revelation; and we must conclude that

if not a newness, there was at least a greater fullness of truth in the words, "Thou art my beloved Son," heard only by Jesus, which profoundly stirred his soul, and in turn ought profoundly to affect our views of his person. Another divine voice was that mentioned by John when, we may infer, Jesus resisted the temptation to continue his preaching in other lands, when it was about to be suppressed in Judea. At the grave of Lazarus, in a scene in which the strain upon him seems to have been intense, there came in answer to his prayer a reassuring sense of his resurrection power, but with what vision or voice, if any, we are not told. The transfiguration was a reassurance, not perhaps so much to Jesus, as to the three disciples, and in this instance it was to them that the divine voice came declaring the sonship of him who had so lately informed them of his humiliating fate.

With his personality bodied forth in a way of which we know as little as we do of matter itself, Jesus, after his resurrection, was himself at times a revelation, vision, or theophany, call it by what name you will. We note the contrast between this part of his life and that preceding the crucifixion, when he twice received

the ministration of angels. The latter we must look upon as a divine concession to his human weakness and felt need of the sympathy and encouragement which he did not get from man. Were, then, his revelations, except that at the baptism (if it be an exception), given only to his moods of depression? We cannot answer. Whence also, aside from revelation, did there come to his consciousness that exaltation of his selfhood that led him to incorporate his own name into the baptismal formula together with divinity in its other forms or modes of manifestation? The thing is so significant that a Greek proselyte, coming up to some feast at Jerusalem, and speaking the language, after he had repudiated the truth, of his old religion, might have said: "Surely this is colossal conceit or else the gods have come among men." Had he heard this same Jesus calmly declare, "Before Abraham was, I am," and had he learned something of Jewish law, he would not be surprised that they took up stones to stone him for such rank blasphemy.

It is in the language following, as the same is reported by those who heard it, or indirectly from their lips, that Jesus stated and illustrated his personality in its highest aspect, and

his relationship to God the Father, — language which must ever remain of intense and reverent interest to mankind.<sup>1</sup>

And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? — Luke ii, 49.

Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man. — John i, 49–51.

And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

<sup>1</sup> The chronological order is that of Riddle's edition of Robinson's *Harmony*.



He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. — John iii, 18–18.

The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am *he*. — John iv, 11, 12.

Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. — Mark ii, 5–12.

And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But

Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all

that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will

receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words. — John v, 16-47.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. — Matt. vii, 21-23.

All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. — Matt. xi, 27.

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do in-

iquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear. — Matt. xiii, 40-43.

Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. — Matt. x, 32, 33.

And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not

Moses that gave you the bread out of heaven ; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life : he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me ; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life ; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how doth he now say, I am come down out of heaven ? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him : and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father,

and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven : if any man eat of this bread, he shall live for ever : yea and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father ; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven : not as the fathers did eat, and died : he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard *this*, said, This is a hard saying ; who can hear it ?

But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. — John vi, 25–66.

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. — Matt. xvi, 13–18.

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the



light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore saith, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you in the beginning. I have many

things to speak and to judge concerning you : howbeit he that sent me is true ; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me ; he hath not left me alone ; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples ; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever : the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with *my* Father : and ye also do the things which ye heard from *your* father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do

the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? *Even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou

greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple. — John viii, 12–59.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. — John ix, 35–38.

And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered

them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand. — John xi, 22–39.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die,

yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. — John xii, 25–27.

Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. — Matt. xix, 27–29.

And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us

kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. — Mark xii, 1-9.

But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. — Matt. xxiii, 8-10.

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak. — John xiii, 44-50.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. — Mark xiii, 24-32.

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. — Matt. xxv, 31-33.



Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself; but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me any thing in my name, that will I do. If ye love me, ye will

keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while *yet* abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye

heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence. — John xiv.

These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. — John xvi, 1-5.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And

Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. — Mark xiv, 60-64.

Jesus saith to her, Touch me not: for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. — John xx, 17.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world. — Matt. xxviii, 16-20.

In forming our own estimate of the personality of Jesus and his place in the moral universe, we are deeply interested, and should be

aided, by the impression which he made upon his own contemporaries. How did they look upon him? What did they say of him? Why did he make friends and create enemies? What was the effect of his appearance among men, both upon the tentative and ultimate opinions as to his person that were entertained by those who saw him from a distance and those who intimately knew him? The laws of thought require that, subject to modifications imposed by time and place, our own ideas move somewhat in the same line as that of those who have gone before us. To expect otherwise is to interrupt the continuity of history and impeach the unity of man.

Now we see from the gospels that Jesus attracted the attention of his contemporaries by reason of his exceptional power, wisdom, and goodness, all three; and these fill the sphere of his personality, as expressed in will, intellect, and emotion. Some were impressed by one, others by two or all of these qualities; some by one more than another; others, perhaps, by all equally. Their expressions about him, while generally emphatic, show a decided variation in receptivity, particularly in their capacity to appreciate a spiritual being. Jesus

recognized this, and plainly told some of his critics that they did not love him because God was not their Father, and that it was because of the devil in them that they saw a devil in him.

Such persons were only struck by his power, so far, indeed, passing natural limits that, not being able to deny its effect upon the deaf and blind, the lame, the paralytic, the mad, nay, even upon the dead, they invoked the devil as a sort of *deus ex machina* to relieve them from the embarrassment of believing. These called him a deceiver, because he was opposed to customs old and profitably comfortable, which it would seriously disturb most of his critics to see overturned. Some, with more sense, asked pertinently if the devil could ever open the eyes of the blind, and still others, with conscience superadded, remarked that he was a good man and his teaching not such as might be expected from diabolic sources.<sup>1</sup> The rabble seem to have gone no further than to look upon him as a mere wonder-worker, following him for the loaves and fishes of a satisfied curiosity, or believing merely because of the miracles which he did.<sup>2</sup>

<sup>1</sup> John vii, 12; x, 21.

<sup>2</sup> John ii, 23.

Such believers had no root in themselves, and Jesus made nothing of them. Their views of him are as inconsequent as those of a child on the solar parallax. It might almost be said that the devils, if there were such, went further, for they believed and trembled and came out. The testimony of all these, as it came unsought, went uncommended. More interesting as inept believers, or doubters, are those spoken of as our Lord's brethren, who, while impressed by his powerful works, and hoping to find in him the Messiah, could not as yet bring themselves to admit that he was such. They must have recognized his goodness, and seen much that was consistent with his claim. At one time, either because they differed with him essentially or on some matter of expediency, they were inclined to consider him as beside himself and wished to retire him. Although we read that they brought Mary with them, yet in the absence of direct testimony, we have no right to infer anything from this circumstance as to her views. She may have come in a spirit of harmony, to prevent a scene, or, prompted by a mother's protecting love, without any declared purpose. At least she could not have forgotten Cana, and her direc-

tions to the household servants there we may not ignore.

Peter is an example of those, who, while overcome by Christ's power, were also startled by contact with his purity into a deep sense of their own sinfulness. His exclamation after the miraculous draught, "Depart from me, for I am a sinful man," recalls the words of Isaiah uttered in his vision of the enthroned Jehovah: "Woe is me! for I am undone; because I am a man of unclean lips." Peter, too, was one of those who, although close to the Lord, was probably not seldom troubled by doubts, or at least by an imperfect comprehension. The moment after he had uttered the historic words: "Thou art the Christ, the Son of the living God," he told how inconsistent in his mind were the grand endurances and suffering climax of the immediate future with the character of the expected Prince of Israel. It was, indeed, to a Jewish believer a greater tax on faith than we are apt to think, and Farrar<sup>1</sup> has well said that the disciples' ignorance and incapacity, often so humbly avowed, should be contrasted with the boldness and fullness of their subsequent know-

<sup>1</sup> Cambridge Bible, Luke ix, 45.



ledge, as one of the strongest proofs of the change wrought in them by the resurrection, and descent of the Holy Ghost.

As to Peter, James, and John, the only ones of the Twelve of whose work in propagating the gospel we get any very marked evidence, there may be mentioned in this connection the divine word heard at the transfiguration, an event occurring so soon after Peter had begun to experience the difficulty of living up to his own great utterance as to the personality of Jesus that we may infer this to be at least one reason why he became a partaker in it. After this the loyalty of these three was secure, except for single lapses so much due to fear as to be almost involuntary. The idea of perfection through suffering, which at first troubled Peter in his full acceptance of Christ, he himself brings out prominently in his general epistle. Therein he rises to a full conception of the personality of the Lord, as the sinless one glorious through suffering, as one whose spirit was in the prophets, the true test of character, a living stone to those who recognize him and a stone of stumbling to those who find no truth in him, a Saviour who bore the sins of the world upon the tree, and has

given to the world a newness of life and hope by the very fact of his resurrection. Peter's own personality was strong, and, at its base, spiritual. When it touched that of Jesus, and the impression has been recorded in Peter's own hand, it is only with humility and reverence that we can read the precious pages in which it is made known to posterity. What shall we say, also, when, in the first epistle of John, we stand face to face with that rare disciple whom Jesus loved all the more because he was able to sound to greater depths than others the central truth of the gospel, and so clearly perceive its correlation with intellect and will, in knowing and doing, that he alone is the proper transcriber of those sayings of Jesus which show us how, in the Lord's own mind, the truths of psychology are related to those of religion? "That which was from the beginning," his letter begins, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." "Who is a liar but he that denieth that Jesus is the

Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father ; he that confesseth the Son hath the Father also." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." The epistle shows throughout a sustained faith, reinforced by a love having a vital relation to the Father and his ever-living Son, and it comes to an end with the triumphant and thrice-repeated, "We know," "we know," "we know;" and this is what he knew: "that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." What modern doubter would not wish to exchange his own labored belief for John's caloric faith? Yet in him we but have an illustration of the Lord's saying, that only after his departure should the Spirit come with power.

As there were those who were impressed merely by the power of Jesus, there were also

others who were, at first, mainly struck by his wisdom, particularly his prescience, as Nathan-ael and the Samaritan woman; but the guilelessness of the one, and the smitten conscience of the other, indicate that Jesus found besides in them a higher sort of receptivity to which he could appeal. Nicodemus, too, though moved somewhat by the feeling of a new power in the world in the person of this miracle worker, was impelled to seek, and did, in fact, afterwards display, a friendship for him because of the new and deeper truth which he gave forth. To Pilate, practical, politic, selfish, yet with a Roman's regard for justice, truth was a plaything for philosophers; nevertheless, there must have always remained with him as he passed into political obscurity a strange recollection of the historic hour which he spent with Jesus. Not without fear of what might have come to earth from the unseen world, in which, after all, he believed in his own dull way, did he earnestly put the question, "Whence art thou?" when told that this man, so plainly innocent, yet so notably the object of tumultuous hatred, had declared himself the Son of God. A little earlier in the day Jesus had made this confession in the

council of the Sanhedrim, adding that those present should thereafter behold him sitting on the right hand of power and coming in the clouds of heaven. Of course they could only treat this as blasphemy, just as they had his claim to the Messiahship made in the synagogue of Nazareth, his arrogated power to forgive sins, his claim to preëxistence and unity with the Father in the sense in which he seems to have intended it. Yet belief in his divine sonship in a peculiar sense was exactly what Jesus insisted on after he had somewhat prepared the way for a larger view of his personality. In moral perfection he was the Son of Man; in potency he was the Son of God. Those who were merely impressed by his goodness, although, like the young ruler, they were not far from the kingdom of God, yet failed in the power of it. A better picture is that of the man congenitally blind, who went faithfully and washed in the pool of Siloam, and came, seeing. In the face of the bitter taunts of the Pharisees he had the honesty to give Jesus the praise, and the bravery to defend his name, saying if this man were not of God he could do nothing. He was after the Lord's own heart, and Jesus would make the disci-

pleshship complete; for when he heard that the man had been cast out, he "found him and said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said, Thou hast both seen him, and it is he that speaketh with thee. And he said, Lord, I believe. And he worshipped him." The incident suggests the "Who say ye that I am?" uttered at Cæsarea Philippi, and the "Art thou the Christ, the Son of the Blessed?" asked by the high priest at the trial. The question of the unique and divine personality of Jesus is crucial in all the cases.<sup>1</sup>

The conception of Christ's personality as held by the apostles who were most qualified then to receive it, must have been advanced by the transfiguration. The raising of Lazarus, also, an event so tremendous in itself and so significant in its publicity, precipitated a decision on the part of many, who, convinced of the Master's goodness, so far doubted his power and wisdom that they had not as yet recognized his authority. The next great event, from our present point of view, was the resurrection, on the effect of which it is

<sup>1</sup> Mark viii, 29; xiv, 61.

needless to comment. It would not have been greater if the theophanies had been more general. There was involved a psychological law which Jesus had always recognized, and he only showed himself to those who would be helped and energized by his presence. In the hearts of the men who walked to Emmaus he struck the wonted fire as he showed how the ancient Scriptures pointed to himself. The two Marys, running with eager feet from the empty tomb, were accosted with an "All hail!" they recognized and worshiped him. So in spirit did Thomas a little after, exclaiming as he saw his doubts dissolve before the wonderful Presence, "My Lord, and my God." So did the five hundred, privileged, some of them, to be alive and confirm the testimony of the apostle to the Gentiles, that Christ, having risen, the Christian faith is not in vain. "All power," said Jesus just before his ascension, "is given to me both in heaven and in earth," — for "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will," "that all men should honor the Son, even as they honor the Father."<sup>1</sup> The honor we yield to the Lord

<sup>1</sup> John v, 21-23.

Jesus, however, is not due to mere power ; if it were, we would worship the devil should he ever overcome God. It is the worship due to the Source of the goodness and sufficiency that flow thence into ourselves, coupled, as it is, with the wisdom and power to guide us in the use of the blessing which we thus receive. It is not a matter of theological definition as to the attributes of deity, from a philosopher's point of view, but of practical living. Like honor has the Son for the Father. "The Son can do nothing of himself, but what he seeth the Father do ; for what things soever he doeth, these also doeth the Son likewise."<sup>1</sup> "I ascend," said our Lord to Mary, "unto my Father, and your Father ; and my God and your God." The same view of the relation of the Son to the Father appears in Paul's conception of the personality of Jesus, formed as it was, both by conversations with the other apostles and by direct revelation to himself. Speaking of the power of Christ in resurrection, he says : —

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came

<sup>1</sup> John ⅴ, 19.



also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

## IX

### THE PERSONALITY OF JESUS IN ITS RELATION TO HUMAN CHARACTER AND DESTINY

WHEN Jesus was pressing home to his disciples and others the question which he evidently considered of the utmost significance, "Who say ye that I am?" and Peter had correctly answered, the Lord's reply is equally as significant: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The same thought he afterwards expressed to his Jerusalem critics: "No man can come unto me except the Father which hath sent me draw him." By figure of speech he has also put the more general thought, saying, "Every plant which my heavenly Father hath not planted shall be rooted up." It thus appears that the true apprehension of the personality of Jesus, coming as a saving power into the life, is only by action of the spirit of God upon the natural heart of man. In the New Testament this action is variously described, or, rather, sug-

gested in simile or illustration. Jesus, in the passage first quoted, speaks of it as a revelation; elsewhere as light.<sup>1</sup> When he described it as a "drawing," he used the same words as he also applied to himself when describing the power of the crucifixion.<sup>2</sup> Paul speaks of it to the Galatians as a "calling,"<sup>3</sup> and in his closely argued letter to the Romans<sup>4</sup> he mentions the Gentiles as showing by nature "the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." For our purposes it is not necessary to inquire whether this divine work upon the heart is a direct appeal to the will, to the emotions, or to the intellect, or whether it may not approach from different sides at different times.<sup>5</sup> It is enough to say that we are not by nature shut out from the divine leading; that the divine light shines in the order of nature, however dimly, into the soul of man. According to Jesus, it shone upon the Queen of Sheba and the men of Nineveh; Luke describes it as affecting Cor-

<sup>1</sup> Luke xi, 35.

<sup>2</sup> John xii, 32.

<sup>3</sup> Gal. i, 15.

<sup>4</sup> Rom. ii, 14, 15.

<sup>5</sup> See Stier on John vi, 44.

nelius by a heavenly vision;<sup>1</sup> it was this that moved Cyrus to deeds of kindness and liberality;<sup>2</sup> and no other explanation, from the Biblical standpoint, can be given of the exalted prophecies of Balaam. How else did the great fact of the unity of God come to Mohammed? Men standing far without the range of Christian or Hebrew thought have testified to the fact of the mysterious power, that, when yielded to, makes for righteousness. "Some one may wonder," said Socrates, as reported by Plato, "why I go about in private, giving advice and busying myself with the affairs of others, but do not venture to come forward and advise the state. I will tell you why. You have often heard me speak in times past of the guardian spirit which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and forbids me to do something which I am going to do, but never commands me to do anything; and this is what stands in the way of my being a politician."

In Arbusset's "Tour in South Africa"

<sup>1</sup> Acts x, 1-8.

<sup>2</sup> 2 Chron. xxxvi, 22, 23.

(p. 182) occurs the following, spoken by the native of a country untouched by Christianity: "Your news, O white man, is just what I wanted and sought for before I knew you, as you shall judge for yourself. A dozen years ago I went in a cloudy season to pasture my flock along the Tlotse, among the Malutis. Seated on a rock in sight of my sheep, I asked myself sad questions, yes, sad, because I could not answer them. The stars, — who touched them with his hand? On what pillars do they rest? The clouds go, return, and fall in water on the earth, — whence do they arise? Who sends them? I reflected with myself, saying, we all depart, but this country remains; it remains alone, for we all quit it to go away; but whither do we go? In its turn my pleura<sup>1</sup> rose and spoke to me, saying, 'All men do think much evil; woe to thee!' I recalled many wrongs that I had done to others, and because of them my conscience gnawed me in secret, as I sat solitary on a rock. I say I was afraid. I got up and ran after my sheep, endeavoring to enliven myself, but I trembled much."

To say that a divine light is shining into the

<sup>1</sup> A figurative expression for conscience.

human soul implies an eye to discern it. That there is such a receptivity, such an inward inclination towards God, we know. In other words, the religious instinct, so-called, is natural and universal. Nowhere is it more beautifully described than in old Hebrew literature: "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is." "My soul longeth, yea, fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." It is an appetite that grows by what it feeds on. Moses, having, as his servant, known God, asks to see his glory, and Philip, after years with Jesus says, "Show us the Father." Jesus, in a characteristic passage, after speaking of the divine illumination which shone alike on the heathen queen and the people of Nineveh, concludes by a comparison between the religious or moral instinct and the natural eye, saying, "The lamp of thy body is thine eye; when thine eye is single thy whole body also is full of light; but when it is evil thy body is full of darkness. Look therefore whether the light that is in

thee be not darkness;" that is, by the corruption of the spiritual eye. That far outside the pale of Christianity this natural opportunity, and this natural capacity, this light and its recipient eye, exist, we know. That when they are working in union the result is beneficial, like the normal action of any organic function of soul or body, we also know. It is true, as Pascal says, that all those who seek God, except through Jesus Christ, and stop in nature, either find no light that satisfies them, and fall into atheism, or form to themselves a means of knowing God and serving him without a mediator, and thus end lamely in deism; yet so far as they go, with the light they have, they are correspondingly blessed, and sometimes, if the intellect is fully enlisted to know and the will to do in accordance with the divine leading, the results are highly beneficial to themselves, and through them to others. However accordant to the exact facts the following narrative may be, it may be taken as true typically: "From what was reported, after the death of Motlume, king of the Bechuanas, by Mekowa, his favorite wife, it would appear that the history of his early life had a dash of the miraculous. Her husband, she

says, had at one time a communication with heaven. It was when he was at the age of thirteen. They had constructed for him in the fields a wretched cabin, where he passed with his companions the four or five months required for circumcision. One evening at dusk the roof of his cabin opened of itself, and the place was filled with light. The young Motlume was then caught up to heaven, where he saw many different people and nations. He brought back an honest and prudent heart, and he never forgot what had been said to him. 'Go, govern with love; see always in thy subjects men and brethren.' The inhabitants assure us that they never had a better king than Motlume."<sup>1</sup> The heathen king belongs in the same category with Gautama, Socrates, Mohammed, and Melchisedek, upon all whom, standing lowly like Jacob, there is shed down the holy light.

By way of summary, then, we may say that man, prompted by the instincts and deep longings of his nature, craves knowledge of God in his power, wisdom, love, and holiness, as a necessary condition of his own progress in happiness and perfection. But in this upward

<sup>1</sup> Arbusset's *Tour in South Africa in 1836*, p. 378.



struggle he is conscious of difficulties. There is the despair of infinite distance; the uncertainties of a revelation quite too much conditioned on his own imperfection and his imperfect knowledge. Deism has brought him but part way, and left him dimly conscious of a God, probably impersonal, or, if personal, far away. Then comes a fuller revelation. This breaks upon him from the person of Jesus Christ, a man transfigured by the God that is shining through him. In him he sees expressed all the holiness and love that are of the nature of God, and as much of the divine power and wisdom as can be expressed by a Son of Man. In this way Jesus, at once the Son of God and Son of Man, becomes a medium or middle term between God and man; a bridge between finite and infinite; a ladder upon which to climb from earth to heaven; a glass by which to fashion his character and the proper mould of his spiritual form. He sees in the incarnation God reaching forth in love to man, and finds in the sacrificial death the unique and powerful impulse to penitent and saving love. In this great personality he somehow finds himself renewed, re-created, saved. He does not reason; he only experiences. His

religion has a philosophical basis, but the chances are he does not know it. He stands on the platform, conscious that he can see there better than elsewhere, but without having examined the supports. This is possible, most of all, in a religion which centres in a personality, and Christianity is nothing, if it is not this. It is the oft-repeated "I am" of Jesus which the disciple finds answered within himself as the way, the truth, the light, the life. It is difficult, one should say, impossible, to conceive how the world could be effectively, or at least so efficiently saved from sin to holiness, as by an incarnation, a letting down of divinity into the limitations of humanity. So far as salvation is a subjective process, this accords with the laws of human nature. "I think," said one in whom the science and art of education were admirably blended,<sup>1</sup> "there can be no doubt that the most effectual way of securing the confidence and love of children, and of acquiring an ascendancy over them, is by sympathizing with them in their childlike hopes and fears, and joys and sorrows, in their ideas, their fancies, and even in their caprices, in all cases where duty is not

<sup>1</sup> Jacob Abbott.

concerned. We must go to them by entering into their world ; they cannot come to us by entering into ours. They have no experience of it, and cannot understand it. But we have had experience of theirs, and can enter it if we choose ; and in that way we bring ourselves very near to them." Men are but children of a larger growth. It is the operation of the saving process within himself which St. Paul is describing when he attributes it to the manifestations of God in the personality of his Son. "We all with unveiled face, reflecting as a mirror the glory of the Lord (Jesus), are transformed into the same image from glory to glory, even as from the Lord the Spirit."<sup>1</sup> It is Descartes' "idea" becoming the "ideatum," the ideal inevitably expressing itself in the actual.

Had the world been better than it was, it might have received an efficient impulse to holiness by its sight of the person of Christ ; being as it was, by so much the more as its sins were greater, causing the death of the beloved Son, by so much more was the saving love of God made known and effective in the death of the cross. In his coming, Jesus was

<sup>1</sup> 2 Cor. iii, 18.

only a witness in himself to the truth, as he said to Pilate ; only by his going was he able to draw all men, — all men, — unto him. The depths from which mankind was to be raised were greater, but the leverage was correspondingly more potent. Nor is the proper setting of this great transaction historic, one of place and time, but rather one which involves the race as its background, so far forth as the personality of Jesus, revealed, is actually rejected, or unrevealed, sin exists sufficient for the same.

“ No Jew of old the Saviour crucified,  
 Fashioned the cross or pierced the holy brow :  
 But human nature, with the greed allied, —  
 Which triumphed then, just as it triumphs now.”<sup>1</sup>

There are affinities in the natural and moral world. In physics there is the law of cohesion ; in society we find that elemental likenesses are at the basis of a true marriage. In religion the soul tends Godward because, as Paul says, quoting Aratus, it is God’s offspring. This antedates Christianity, and is logically and psychologically before it, yet has most intimately to do with it ; for when the personality of Jesus is fully displayed to man he turns towards Jesus, like the needle to the magnet,

<sup>1</sup> Hallam Lee.

as being the satisfaction of his spiritual need. He finds his ideal in the Son of Man. The personality of Jesus does not, however, attract, unless the soul itself has some divine polarity and is already responsive to God's illumination and leading. In proportion as it is thus responsive does it recognize the God-likeness of Jesus, and the correspondence of his teaching with the promptings of the divine spirit in the heart. It may be said, therefore, that Jesus Christ is the touchstone of human character, and relation to him indicative of human destiny. The Master expressed himself so fully on this point that there is no mistaking. "If God were your Father, you would love me, for I proceeded forth and came from God. Why do ye not understand my speech? because ye cannot hear my word. He that is of God heareth God's words; ye therefore hear them not because ye are not of God." "He that hateth me hateth my Father also." "Every one that is of the truth heareth my voice."<sup>1</sup> To the same intent are the parable of the good shepherd, whose voice the sheep recognize as soon as they hear it; the reply of Jesus to John about the non-conformist casting out devils

<sup>1</sup> John viii, 38-47; xv, 22-24; xviii, 37; x, 1-16.

and his refusal to give an authority to those who found nothing attractive in him.<sup>1</sup> It should not be forgotten that Jesus is speaking of the revelation of himself to men as a being of moral perfection, and not as a being of extraordinary power. He rests the testimony on the goodness of his works, not on their peculiar character.<sup>2</sup> If men cannot enter into this apprehension of him, they are not prepared for any other, and will know no other. This is only to assume in the moral world the operation of a general law which prevails in the physical. As Professor Cope has epigrammatically put it, speaking in the field of science, "When the amoeba moves out from the shadow into the sunlight, 't is because it craves the sunlight." So in the intellectual and moral life, it is an old saw: "Tell me who your friends are, and I will tell you who you are."

"The man  
Who in this spirit communes with the forms  
Of nature ; who, with understanding heart,  
Both knows and loves such objects as excite  
No morbid passion, no disquietude,  
No vengeance, and no hatred, needs must feel

<sup>1</sup> Mark ix, 38, 39 ; xi, 27-33.

<sup>2</sup> John v, 36-38 ; x, 32-38.

The joy of that pure principle of love  
So deeply that, unsatisfied with aught  
Less pure and exquisite, he cannot choose  
But seek for objects of a kindred love  
In fellow natures.”<sup>1</sup>

Correlative to this truth that Jesus taught so clearly, is the further one which he connects with it, that disbelief in him, being the failure to recognize his God-likeness, and the right of his life and teachings to dominate the soul, implies grave moral deficiency, an alienation from God and consequent condemnation. Faith in him, being the recognition, in response to divine leading, of his supremacy over the life, is counted for righteousness and is a present salvation. Disbelief is a sin ; faith, a moral act ; for both involve the will.<sup>2</sup> “ He that honoreth not the Son, honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.” “ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

<sup>1</sup> Wordsworth's *Excursion*.

<sup>2</sup> Luke v, 18-20.

life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned ; but he that believeth not is condemned already." " And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."<sup>1</sup>

This terrible testing comes to every one to whom Jesus is fully made known. His contemporaries were the representatives of coming millions. " If I had not come and spoken unto them, they had not had sin ; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now they have both seen and hated both me and my Father."<sup>2</sup> " If any man have ears to hear, let him hear." If having ears to hear, and eyes to see, they do neither, it is because

<sup>1</sup> John v, 24; iii, 16-21.

<sup>2</sup> John xv, 22-24.



they have already closed both to the truth.<sup>1</sup> This principle is worked out by Jesus to its final consequence in connection with the moral law of progress and retrogression. In a striking epigram he once announced that to him who hath shall be given, and from him that hath not shall be taken away even that which he hath. It sounds paradoxical for its apparent injustice, but upon a similar law is conditioned all physical life. Jesus informs us that obedience to the voice of God, dimly speaking in the soul, opens to a saving faith in his own personality, while an obtuse stubbornness may close against any saving apprehension of himself. The biological counterpart is expressed by saying that function produces the organ, and that the organ so produced profoundly modifies the organism for evolution or degeneration. Functions are developed by use and become atrophied by disuse. In the sphere of religion and morals Jesus is equally clear in his enunciation of the law and bold in his application of it to facts. At one extreme stands the promise, "Ye shall therefore be perfect, even as your Father in heaven is perfect;" at the other is the sin against the

<sup>1</sup> Mark vii, 16; viii, 17, 18.

Holy Ghost, which cannot be forgiven. The allegory of the vine has its complement in the parable of the talents. Man has his choice between unity and a separation like that of Dives and Lazarus. The so-called unpardonable sin has been an embarrassment to those who do not feel obliged to reconcile love with justice, but it is, after all, no more startling than the promise of moral perfection above quoted. By the former we understand that persistently to shut out from the soul the divine illumination, at least when in plain sight of the personality of Jesus Christ, may result in a total loss of spiritual vision and such a reversion of moral standards that good seems to be evil and evil good. In so far as such a state, — becoming fixed, — by any psychological necessity precludes repentance, the necessary condition of reform, it is by hypothesis eternal and without forgiveness. A disregard of the divine leading, so utter and ruinous, is out of all comparison with isolated though heinous sins, like those of David, Peter, Paul, or even some of the crucifiers of Jesus himself. Of the latter, Judas may probably be said to have closed his eyes to the light, but many others might be forgiven

as not having fully realized what they were about. The quaternion of soldiers in charge of the crucifixion were an especial object of Jesus' prayer, and even for Pilate he had an extenuating word.

While looking with infinite tolerance and compassion on all wrongs personal to himself, Jesus was not the prophet to minimize the consequences of refusing the truth which he brought in his person and life. Sodom and Gomorrah were not to be compared with those that rejected his apostles, and the men of Nineveh would rise up in the judgment and condemn his own unbelieving generation. It was a time for the inward eye to be all light or all darkness, be the consequences life or death. Nothing less can be said of any age or individual upon which or whom the divine personality of Jesus has clearly dawned. When the soul comes into full sight of Jesus, it is in perihelion. As with a comet, it is possible for this not to occur but once; for, some other force attracting, it may change its orbit and be forever lost in space. Doubtless the mercy of God is from everlasting to everlasting; doubtless, too, it is not a good thing to die in one's sins. It should be remembered,

however, that in salvation and its complementary peril, the will is distinctly involved, earlier or later. We may not always know to what extent an intellectual state involves moral guilt; nevertheless, merits and demerits are not, apart from their connection with states of volition and emotion, matters of intellect. The merely intellectual recognition of Jesus as a moral force in the world or even as the Son of God, resting on the authority of others or the conclusions of historical reason, is not faith, and has no moral value. On the other hand, there may be a saving faith coupled with intellectual misapprehension of Jesus and even with ignorance of his personality and teaching. Upon this point the Lord declared himself in no unmistakable terms.<sup>1</sup>

The subject of religious and moral impotence as connected with the law of progress and retrogression, may be concluded by two extracts: one from a sermon of Phillips Brooks; the other a private letter printed in Professor James's "Varieties of Religious Experience:"

"All moral carelessness lessens our capacity of faith; makes us not only less believing,

<sup>1</sup> Matt. vii, 21-23; xxv, 31-46; Mark ix, 38-40; Luke iv, 41.

but less able to believe; destroys as far as it can our power to rest on testimony for truth. It is not only that some drops are spilled, but the cup itself is broken into uselessness. And, most of all, we are conscious that it is growing harder every day for us to believe."

"Between twenty and thirty I gradually became more agnostic and irreligious, yet I cannot say that I ever lost that 'indefinite consciousness' which Herbert Spencer describes so well, of an absolute reality behind phenomena. For me this Absolute Reality was not the pure Unknowable of Spencer's philosophy, for although I had ceased my childlike prayers to God and never prayed to *It* in a formal manner, yet my more recent experience shows me to have been in relation to *It*, which practically was the same thing as prayer. Whenever I had any trouble, I now recognize that I used to fall back for support upon this curious relation I felt myself to be in, to this fundamental cosmical *It*. It was on my side, however you pleased to term it, in the particular trouble, and it always strengthened me and seemed to give me endless vitality, to feel its underlying and supporting presence. In fact, it was an unfailing

fountain of living justice, truth and strength, to which I instinctively turned at times of weakness, and it always brought me out. I know now that it was a personal relation I was in to it, because of late years power of communicating with it has left me and I am conscious of a perfectly definite loss. I used never to fail to find it when I turned to it. Then came a set of years when sometimes I found it, and then again I would be wholly unable to make connection with it. I remember many occasions on which at night in bed I would be unable to get asleep on account of worry. I turned this way and that in the darkness and groped mentally to the familiar sense of that higher mind of my mind which had always seemed to be close at hand, as it were, closing the passage and yielding support, but there was no electric current. A blank was there instead of *It*. I would not find anything. Now at the age of nearly fifty my power of getting into connection with it has entirely left me; and I have to confess that a great help has gone out of my life. Life has become curiously dead and indifferent."

A study of the personality of the Holy

Spirit is beyond these limits. To any one who accepts the teachings of Jesus, the Holy Spirit must be of intense importance and interest if only from the fact that Jesus has plainly made it such. In a remarkable passage<sup>1</sup> he explains or rather intimates the closeness and nature of the relation of the Spirit to himself and his work, using, in the short space in which he is reported by John, the first personal pronoun in one form or another some fifteen times. In these few words he gives us to understand that upon the completion of his own mission on earth the Holy Spirit will have an influence over men up to that time impossible, being a greater power to convince of sin, of the true nature of righteousness, and the reality of the judgment, and also to show the true nature of God in the personality of Jesus Christ his Son. "The office of the Holy Spirit," says A. J. Gordon, in his "The Ministry of the Spirit," "is to communicate Christ to us, — Christ in his entirety. However perfectly the photographer's plate has been prepared, there can be no picture till his subject steps into his place and stands before him. Our Saviour's redemptive work was not completed

<sup>1</sup> John xiv, 15-26.

when he died on the cross, or when he rose from the dead, or even when he ascended from the brow of Olivet. Not until he sat down on his Father's throne, summing up all his ministry in himself, 'I am he that liveth and was dead, and behold, I am alive forevermore,' did the full Christ stand ready to be communicated to his church. How is the true likeness of Christ acquired? Through contemplation and imitation? So some have thought; and it is true, if only the indwelling Spirit is behind all. As it is written: But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. iii, 18, Rev. Ver.). It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us. Who is efficient by external imitation of Christ to become conformed to the likeness of Christ? Imagine one without genius and devoid of the artist's training sitting down before Raphael's picture of the Transfiguration, and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But, if such a thing were possible that the spirit of Raphael should



enter into the man and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should paint this masterpiece, for it would be simply Raphael producing Raphael. And this, in a mystery, is what is true of the disciple filled with the Holy Ghost. Christ, who is the image of the invisible God, is set before him as his divine pattern, and Christ by the Spirit dwells within him as a divine life, and Christ is able to image forth Christ from the interior life to the outward example."

The relation of the divine personalities to ourselves is of infinite consequence; their relation to each other is not for us to know, nor could we comprehend it if we knew. Yet the latter has been the theme of endless discussion. Beginning with the baptismal formula, the theologian builds the doctrine of the Trinity, saying much and explaining little. For the simple Christian it is enough to feel that he is standing in a vital relation to the Father, the Son, and the Holy Ghost, and this in a consistency of religious feeling and moral purpose. With the so-called hypostatic union he does not trouble himself; but when he looks at the divine personalities he finds him-

self looking in one direction. He recognizes, worships, and loves. Theology, too, while it may not defy mathematics or ignore philosophy, is safe in claiming that a divine Unity, working in a Trinity of differing Powers, is not only no embarrassment, but rather a help to the religious and moral life.

Jesus spoke of heaven and of judgment; of both often, perhaps usually, in connection with himself. It may be asked why he did not, like Mohammed or others, attempt to paint heaven to the imagination of those who are world-sick or oppressed. The simple answer is that he was too great. That he did not is in a line with his course regarding miracles, not to do them as displays of power, but to allow them to be the natural outcome of his powerful spiritual nature. He would not unworthily attract the unmoral nature of man; therefore he only revealed heaven as the opportunity for companionship with his own glorious self and that of the Father. For himself, his own foremost thought in his going was that he went to the Father. To the penitent thief he said, "To-day thou shalt be with me, in paradise," and for his disciples he went to prepare a place in his Father's

house, "that where I am, there ye may be also." After almost two millennia have passed, our best conception of heaven is still the strictly personal one imparted by Jesus, and emphasized by Paul.

"I hope to see my Pilot face to face,  
When I have crost the bar."

For those who were wantonly shutting their eyes to the light that shone from him, Jesus had only words of warning and sadness, as he saw their orbits, like those of some comets, as they leave the sun, becoming fatally parabolic. "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." For the reason, also, that in the teachings of Jesus the heavenly kingdom is not a thing of place but an appropriation of the personality of Jesus to one's self as the dominating force in the life, heaven could not, from the nature of the case, figure very largely in his evangel without a destruction of proportion. It is not a matter of here or there, for, "Lo, the kingdom of God is within you." When the spirit, after Christ's departure, takes of his life and shows it to believers, giving them power to accomplish even greater than he himself, then heaven, in the sense of

its being a life in the spirit and power of the Lord, exists on earth. It is Paul living his active Christian life under normal conditions, and not the hunted saints of the catacombs, who sounds the true note of Christianity: "Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." These are the words of the apostle when he was founding the church of Rome. When his work was closing and the time of his departure was at hand, then we find him looking forward with calm satisfaction to receiving his crown of righteousness from the Lord, the righteous judge.<sup>1</sup>

That Jesus is the judge of mankind is often asserted in the gospels and epistles, and the fact itself is put forth as an integral part of Christianity. The so-called final judgment, — the word "final" in this connection belongs to theology, and not to the gospels, — is surrounded with an imagery of magnificent dignity that befits the subject; nevertheless, in its moral character and effect, judgment is always the same. It is a disclosure, not of power, but of truth, which precedes power.

<sup>1</sup> Phil. i, 21 ; 2 Tim. iv, 8.

Jesus walked the earth a mighty judge ; he could not be less in the unseen world. If one seek for illustrious examples of his earthly judgments, piercing between the joints and marrow, it is only necessary to point to the cases of the woman of Samaria, the woman taken in adultery, Peter after his denial, Pilate while himself acting the judicial character, Judas in his self-imposed death. The judgment of the Lord, like the kingdom of God, is within. When Jesus is revealed to the moral nature in his splendor of righteousness and truth, the guilty cannot stand. There is no choice but to sink upon the stool of penitence or, like the accusing Pharisees, depart unreconciled from the Presence. It is only when this judgment of self-necessitated withdrawal is translated into terms of place and time and association, that we begin to tremble before the solemn fact. Because of the law of moral retrogression now recognized in legislation by the cumulative sentence, the effect of Christ's judgment is cumulative, and in the end may become intolerable. There are words of Scripture and analogies of nature, suggesting that the soul, adversely judged, may in the end lose its continuity of

conscious existence. There is, of course, the hope that at last the spark of divine life may be fanned into a flame which shall yet shine on. Every man is, indeed, potentially, either a Nero or an Augustine. In the light of these facts, severity of judgment may become the final effort of divine mercy.

We are told that Jesus is with propriety the judge of what is right and wrong in man, because he is himself a Son of Man. All man's potencies for good, subject as they are to the limitations and temptations of a human nature, are bodied forth in Jesus; yet his judgment is just and is from God, because he has fully made real in himself the will of the Father, the fountain of truth and justice.<sup>1</sup>

That judgment, as exercised by him, has to do with life everlasting Jesus declares in very emphatic terms, saying in words of unique simplicity, that he knew.<sup>2</sup> As the Son of Man is judge, so all sons of men, so far as they show forth the indwelling spirit of the Father and the Son, are also judges. To his disciples, referring to their special mission to the Jewish race, Jesus, as its promised Messiah, said that all Israel should come before their judgment

<sup>1</sup> John v, 30.

<sup>2</sup> John xii, 50.

seat, and Paul, the apostle to the Gentiles, naturally expands the thought, saying that the Christian saints should judge the world.<sup>1</sup> This judgment is continuous and going on before one's eyes; not, indeed, a judgment of persons, as James and John vainly thought to make it, calling down lightning from heaven; but a judgment of acts, and courses of action; principles and tendencies, by holding up in the living persons of the judges the mirror of the purity of Jesus. To Paul, behind whom lay years of quiet thought and other years of action that even then had begun to tell on the ages, these things were entirely clear: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."<sup>2</sup>

<sup>1</sup> Matt. xix, 28; 1 Cor. vi, 2.

<sup>2</sup> 1 Cor. ii, 14-16. For v. 14 see Matt. xvi, 17. See also Pascal's *Thoughts*, chap. xiv, sect. ix.

## X

### THE PERSONALITY OF THE RISEN LORD

"We would see Jesus ; this is all we 're needing ;  
Strength, joy, and willingness come with the sight ;  
We would see Jesus, dying, risen, pleading ;  
Then welcome day, and farewell mortal night."

ANNA B. WARNER.

THE resurrection of Jesus is an esoteric fact ; that is to say, is of full knowledge and interest only to those who are spiritually concerned with Jesus. By knowledge is meant something more than a purely intellectual conviction, although that also would generally be absent from any but those who sympathize with the religious significance of so unique an event. If evidence that Jesus Christ had risen were entirely lacking, while, on the other hand, there were pretty satisfactory proof that Nero had risen and shown himself to his boon companions, a very respectable section of mankind would not be particularly interested in the alleged fact or much inclined to strengthen



their convictions about it. It would be allowed to go for what it was worth, contributing its share of depression to a perhaps hopeless world. By the blessing of God, the facts are reversed; yet such are the conditions and necessities of religious growth that so benign a fact fails in force with those who have no moral receptivity for it, those, perhaps, whose intellectual outlook is clear, but whose knowledge obtained by exercise of the will and affections is, from a Christian standpoint, defective. To such the resurrection of Jesus is intellectually not acceptable, or, if mechanically believed, it fills no distinct or effective place in their lives.

Such conditions prevailed from the beginning. At the outset of his mission Jesus had resisted the temptation to prove himself the Son of God by throwing himself unharmed from a pinnacle of the temple before a miscellaneous company, and, at its earthly close, he abstained from appearing in the resurrection to any but his friends, — those who had such affection for his person that they would desire both to see him and to learn more of his will. Such only could he energize by his reappearance; but to such, his reappearance became a

power, deep rooted in the religious and moral nature, which eventually carried all before it. The course taken by Jesus in this matter was such as we should naturally expect. "The secrets of life," says Emerson, "are not shown except to sympathy and likeness. Men do not confide themselves to boys, or coxcombs, or pedants, but to their peers." Nor is it to be expected that even now Jesus will disclose himself in his living power, except to those who, through the spirit of God taking of the things of Christ and showing to them, wish to appropriate to themselves the personality of the risen Lord in fullest measure. By reason of inheritance or training, there may be intellectual difficulties with some who, not fully knowing him, yet seek to do his will and are described as "blessed of his Father;" yet the general rule prevails. It would be puerile to say that there is nothing more here contained than that people believe what they capriciously want to; it is rather to say that believing is so connected with feeling and volition that the presence of God and his power in the world cannot be fully apprehended on the intellectual side.

In studying the accounts of the resurrec-

tion of the Lord we naturally ask, "With what body did he come?" If the identical Jesus appeared, to what extent was he identically the same? According to John's record, reinforced by other Evangelists, it was the same body, with the wounded hands and pierced side. This convinced Thomas, who wanted to believe and could not, and who is a type of thousands to whom the apostle's opportunity cannot come. It is they who, not having seen, have believed, who are truly blessed in the possession of all the organs of belief. The body of Jesus had undergone changes. So far as the face expressed the character and person, by reason of experiences to us unknown, it was changed at times beyond recognition, except when the old features occasionally reappeared by glimpses beneath the new. As to the body, it had capabilities, or at least used capabilities, that were also new. At this point, conscious of our profound ignorance as to matter and life, we do well to stop. Resting, however, partly on historical evidence, partly on the answer we find to certain demands of the religious nature, we are interested also to discover analogies in the physical world which tend to

reinforce our conclusions and faith. Speaking of the development of cell-life, one writer has said : "The body or organism, which the life principle inhabits, and through which it manifests itself, is, in each successive backward stage, of a lower order ; and, furthermore, the manifestations of life are limited by and dependent upon the structure and complexity of the organism with which the life principle has environed itself. Hence we catch a glimpse of the succession of births and deaths, so-called, if we are to progress endlessly, or have already entered upon a continuous, progressive existence. Death is in reality a new birth ; a going forth of our real selves from organic limitations or environment that have become too restricted, or are no longer capable of administering to our real growth, into a new sphere, a larger world, a higher and more complex form of material organism, in which and through which the life principle may have a broader, deeper, and higher scope and range of manifestations. Life is manifested by and through transformation, and this transforming process we call death ; but it is really the condition of a higher life. Look at nature all around, and see if this be not so. As with

the contained germ of an acorn, which, properly conditioned, draws to itself and selects that which it requires for its growth, and in so doing breaks through and casts off its former sheath or body ; so the character of man, and consequently the nature of his immortality, is determined upon the principle of rejection and selection, by the assent and fixation, the crystalization and conversion to use of inspiration, of aspiration, of sentiment, of idealism, that so powerfully yet tenderly appeal to us from every intuition of the soul.”

“As in the past, all the forms of physical organization which our own life principle evolved for itself have been invariably from a lower to a higher, so we must infer that this self-same life principle is now engaged, as it has already been engaged throughout the successive stage of its past development, in evolving an organism, through which and by which it may hereafter express itself more in harmony with its own nature and essence. In other words, our present physical body stands in similar relation to the spiritual body to be, as does the placenta to embryo, the graafian vesicle to the ovum, or the membranes of this cell to its nucleated content. When the pla-

centa, or embryological body, dies, the embryo comes forth into this, to its new and strange world of experience and unfoldment. When the graafian vesicle reaches maturity or has completed its work, its product, the ovum, is born into a new stage of existence and environment in a manner strikingly analogous to the birth of the embryo. And so, in accordance with our analogy, when this physical body shall die, the spiritual body, its nucleated content, will go forth freed from the limitations of its physical being into a new sphere of greater possibilities and larger scope, carrying with it the same life principle which it has inherited from the great past.”<sup>1</sup>

“Yet wert thou once a worm, a thing that crept  
On the bare earth; then wrought a tomb and slept.  
And such is man, soon from his cell of clay,  
To burst a seraph in the blaze of day!”<sup>2</sup>

It is interesting to observe how clearly the character of Jesus, as it appears in the post-resurrection narratives, corresponds, even in obscurer phases, with his character as already brought out by the Evangelists. Some of the accounts of his words and acts after the resur-

<sup>1</sup> *The Evolution of Immortality*, by C. T. Stockwell.

<sup>2</sup> Rogers, *To the Butterfly*.

rection are so interwoven with that presupposed event that they must be all fiction or all fact. We find that the figure called Jesus, mysterious as it has now become, in a way, is no lay figure, but the same being governed by the same principles of action, measuring men by the same standards, loving with the same surpassing love, and, in general, speaking and acting just as he spoke and acted before entering the unseen world. It has already been considered why Jesus did not show himself except to his friends. The reason is also connected with the fact that Jesus never sought to force faith, but rather to promote it by a natural growth out of the higher nature of man, his reason and conscience, or rather his reason, will, and feelings, working together as varying phases of his true self. Great as was his personality, he sought first a receptivity for it in the persons of others, nor obtruded himself upon those who were not ready to receive him. He stops to raise the flower before he produces the fruit. As he avoided signs in his works of goodness,<sup>1</sup> so he

<sup>1</sup> Fortunately the evidence is now sufficient to stamp as spurious Mark xvi, 14-20, containing the mis-report of the Lord's words as to signs, so that this gospel now stands as

always avoided giving himself as a mere sign to unbelievers. The instances are many, as when he sent the blind man to wash in the pool of Siloam, only declaring himself long after; when he first forgave the sick of the palsy before healing him; when he gradually led the woman at Jacob's well to the point that he was the Messiah which both Jews and Samaritans were expecting. When we recognize his habit of standing at the door of the soul and, though he knocks, never forcing it, we see the naturalness and truth of the accounts of his appearances to the disciples on the walk to Emmaus, to Peter and John on the lake-shore, and to Mary in the garden. In the first instance there is a curious parallel with an incident in the life in Galilee. (Mark vi, 48; Luke xxiv, 28.)<sup>1</sup> Related to, and illustrating this manner of unfolding the truth, is his habit of opening a subject with a question, of which examples also occur in the post-resurrection narratives. Another point is the applied psychology of Jesus in his tendency

an unfinished monument, complete so far as it goes, but pointing clearly to a conclusion like that of Matthew and Luke in the account of the resurrection, had it not for some unknown reason been left incomplete.

<sup>1</sup> Trench, *Notes on the Miracles*, No. 17.



to be annoyed, rather at unbelief than at specific sins, which also is brought out in the incident of the conversation near Emmaus.

Jesus had always sought to move the will through the higher feelings, acting indeed in harmony with the reason. It was a part of his philosophy of life to bring another's action into intense and close relation to himself, so that it might find in love, highly objectivated, its supreme source of power. This, too, is just the Jesus of the resurrection. Such was, indeed, the effect upon the disciples, whose hearts glowed both before and after the disclosure of identity at Emmaus; such was the basis of the strong and pathetic appeal to Peter to feed the sheep and lambs of the flock, for the then departing shepherd. Jesus did not thus centre the life upon himself to the exclusion of the Father and the Spirit, one as they were in all things with him. He liked to speak of his disciples and himself as witnesses to the truth, and of the latter as endowed with power so to be by the three great Personalities. This was one of his final thoughts in parting.<sup>1</sup> Regarding this indwell-

<sup>1</sup> Compare Luke xii, 11, 12; John xiv, 23; xv, 26, 27; xviii, 37, with Matt. xxviii, 20; Luke xxiv, 49; the latter referring to John xiv, 23, 26.

ing power of the Spirit as a witness for the truth, John in his post-resurrection narrative also agrees with Matthew in his account of Peter's confession that the power of the keys is conditioned upon it. This parallelism is significant, as the connection of the two thoughts in the incident given by Matthew, being subordinate, is somewhat obscure, and it is doubtful whether the apostles, in their persistent looking for a temporal kingdom, really grasped the connection.<sup>1</sup> Quite as apparent as the union of himself with the Father and Spirit and this union as a source of strength to believers, is Jesus' recognition of the superior relation of the Father to himself, appearing emphatically in the discourses of his ministry and no less strikingly in some of the post-resurrection narratives.<sup>2</sup> The very strong and tender manner in which he describes the unity of believers with himself is likewise characteristic of all the narratives.<sup>3</sup>

In studying the Jesus of the resurrec-

<sup>1</sup> Matt. xvi, 16-19; John xx, 22, 23; see, also, Acts i, 1-8.

<sup>2</sup> John xx, 17; Matt. xxviii, 18; Acts i, 7.

<sup>3</sup> Compare John xv, 15; Luke viii, 21, and Matt. xxv, 40; with Matt. xxviii, 10, and John xx, 17.

tion one notices other characteristics, perhaps slight, but yet distinctive; as his love for Bethany, his insistence on Jerusalem as the true religious centre, his fondness for comparing himself to a shepherd, his sympathy for his disciples in their dread of ghosts, his habit of blessing with gesture heavenward and with the benediction of peace, his expression of deep feeling by the repetition of an important word, his liking for the enigma and its effect to produce a slowly germinating thought. Very characteristic of him also is the tender vocative. In addressing his disciples and friends, he often, perhaps usually, showed his loving regard for their personal selves by the use of some particular name or appellative, sometimes by the connection in which he used the name, as, for example, "son," "daughter," "children," "little flock," "Martha, Martha," "Simon, Simon," "Simon, son of Jonas." We instinctively see in his glorified face the same tender affection and hear the same affectionate voice, as he says, "Children, have ye any meat?" or, "Simon, son of Jonas, lovest thou me?" and in the garden when he recalls Mary to herself and recognition of him by the simple utterance

of her name. Taking the large view, we are brought to the same sense of identity. The union of self-assertion with self-abnegation, the masculine sagacity and strength in blended contrast with a tenderness and beauty truly feminine, viewed both in the original elements and as fused in subtle combination, make a personality which is the same in the risen Christ as in Jesus of Nazareth.

The resurrection of Jesus is one of the stupendous facts which Christianity offers to the world for its belief. What Christianity would be without the resurrection we hesitate to consider, so large a place does it hold in Christian thought and inspiration. Christianity would go far towards becoming a merely ethical system, modifying life but without the ability to re-create it; striking no such deep roots into the religious nature as is necessary for a religion which would live and spread over the world. It would still be helpful, but unable to get its adherents from under the trap door of a life oppressive because hopeless, and restless because doomed by its constitution to seek a God whom it could not know. And this partly for the reason that with the loss of the resurrection would probably go

that peculiar centralization of religion on personality, which was the substance of the teaching of Jesus, and upon which his resurrection was the final emphasis. It is one thing to believe in the historic Jesus who bodied forth in himself the beauty of holiness, and another to acknowledge a present loyalty to the Jesus who said: "Lo, I am with you alway, even unto the end of the world." It is in the latter that the Christian finds his own strongest hope for the future, expressing it crudely in the old phrase, "resurrection of the body," and meaning that there is for him an immortality *in propria persona* and not merely as a part of all-pervading unconscious life. With a warning not to confound the idea of "body" with any preconceived ideas of matter, it is a safe phrase. The very suggestion of a want of resurrection power in Jesus, and through him to all believers, was to Paul a matter for blank despair, for he saw the ground cut from under personal immortality and personal religion. "If Christ be not raised," he writes, "the Christian faith is vain; ye are yet in your sins." The system of morals remains, but the religion, with its power over the life, becomes a grand disappointment, and Christians

"of all men most pitiable." The resurrection is only one of the means by which to try our capacity to rise out of the present, the near, and the seen, into the larger world of being, a test which we must at some period inevitably meet. Man may be satisfied to live for a day, seeing only what is on the surface of things, eating and drinking, working and sleeping, as if the things seen were the only things that are, but he cannot long so do without stultifying his intellectual and spiritual self. Soon he suspects, and comes to believe that, in the background of life as he knows it, of being as he sees it, there is a region of truth into which he cannot clearly see, truth truer, so to speak, than that he sees, because primary and fundamental. But it is as yet shrouded in mystery. All at once into this mystery, this confusion of lights, half lights and shadows, Jesus comes, himself a mystery, as great as any; but nevertheless a light, which comes between us and this dim background of eternal truth and irradiates all. By him we see more clearly. Because of him the sense of human brotherhood and the divine fatherhood are for us as though newly created or endowed with new power. What in our nat-

ural piety we suspected, we now believe ; that God is, that he is good, that we are his children and the objects of his care. This we take on the authority of a life that was more God-like than any that we know, a life in which there was such a combination of goodness and power as to make disbelief a matter of intellectual eccentricity or lack of spiritual receptivity. Because Jesus, having lived, died, afterwards rose again, and still lives, we find ourselves in contact with a personality which has for us a larger power than any other. Somewhat in nature, somewhat in history, somewhat in the inner consciousness, but most clearly in Jesus, we find ourselves touching the Divine. His great personality we therefore acknowledge and take as unique and saving. We find that herein lies the possibility of the pure and happy, the active and yet restful, life, in which prosperity and sorrow are both reckoned among the Beatitudes because they are made subservient to the spirit, and because of the large perspective. Conscious of these things, we take naturally upon our lips the language in which our predecessors have made their own great confessions : —

*Thou art the Christ, the Son of the Living God.*

*I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into the place of departed spirits; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.*





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